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AMERICAN Missionary Register.

VOL. I.]

APRIL, 1821.

[No. 10.

Biography.

MEMOIR OF THE REV. HENRY KOLLOCK, D. D.

LATE PASTOR OF THE INDEPENDENT PRESBYTERIAN CHURCH IN THE CITY OF
SAVANNAH.

THE following Biographical Sketch of the Rev. Dr. Kollock, is extracted from a Sermon, preached, January, 1820, in the first Presbyterian Church in Elizabethtown, New-Jersey, by the Rev. John M'Dowell, D. D.

MEMOIR, &c.

THE Rev. Dr. Henry Kollock was born December 14th, 1778, in New Providence, in this county, [Essex,] whither his parents had retired in the revolutionary war, on account of the disturbed situation of this town. At an early period, he commenced the study of the learned languages, in the academy in this town. While a child, he manifested an uncommon thirst for the acquisition of knowledge, and gave strong presages of the future eminence in science to which he attained. When yet a child, he impaired his health, and endangered his life, by close application to books.

Having gone through the usual course of previous study, he entered the college of New-Jersey, at Princeton, where he graduated, September 1794, before he had attained 16 years of age.

Evidences of a serious mind on the subject of religion, were frequently manifested before he entered college, and while he was yet a child. But that special seriousness, which led to a decided avowal of the Lord as his God, took place, some time after he left college. He made a public profession of religion, and was received to the communion of the church, April, 1821.

When he was about 18 years of age. He immediately turned his attention to studies preparatory to the office of the gospel ministry. His theological studies were commenced under the direction of the Rev. David Austin, then pastor of this church.

Shortly after, he accepted an invitation to Princeton as a tutor in the college, in which office he continued three years. His situation in the college afforded him a great opportunity to store his mind with knowledge, and to become well furnished for usefulness in the profession he had chosen; and this opportunity he diligently improved.—May 7th, 1800, he was licensed to preach the Gospel, by the Presbytery in the bounds of which he had been educated.

His superior talents as a preacher, soon attracted the attention of important churches. In October following, he had a call to settle in the first Presbyterian Church of Newark, as a colleague with that highly respected and venerable servant of God, the Rev. Dr. Alexander M'Whorter. In the same month a call was presented by this church, then vacant.—The former call was returned, and the latter accepted. On the 10th of De-

ember, 1800, the Presbytery met in this town, and ordained him to the work of the Gospel ministry, and installed him pastor of this congregation. In this charge he continued three years.

It was a situation of peculiar difficulty. He was a young man, surrounded with the companions of his youth, with whom he had been brought up. But that he performed the arduous duties of his station, faithfully, acceptably, and profitably, many of you who enjoyed his ministry, will testify. His discourses from this desk were listened to with peculiar interest and delight. Even the fastidious critic, the careless worldling, and the scorning infidel, attracted by his eloquence, were frequently seen in the house of God. But his eloquence was not a mere sound, calculated to excite the admiration of superficial hearers, without administering instruction. His sermons were rich in matter. He presented the truths of the Gospel in a lucid and forcible manner—and often, under his preaching, they who came to admire the man, trembled at the picture he drew, and went away, admiring themselves; while the people of Christ were often instructed, strengthened and comforted. A number were added to the church during his short ministry here, most of whom acknowledge him as their spiritual father. Time has shown that God owned his labours in this congregation. His successor has seen several of those who joined the church during his ministry, having adorned their profession here, leave the world in joyful hope of a glorious immortality.—Others are still living; most of them ornaments of the profession they have made.

Among the first additions to this church under his ministry, was his own mother. Interesting, affecting spectacle! to see a son proposing the covenant of God to the instrument of his being! He entered the church militant before her, and we hope he has gone to the church triumphant before her, and waits to welcome her to the new Jerusalem.

December 21st, 1803, two calls were laid before the Presbytery, soliciting his removal from the charge of this congrega-

tion, the one from the Reformed Dutch Church in the city of Albany, the other from the Trustees of the college of New-Jersey, who had elected him to the office of Professor of Theology, in that highly respectable and important Institution. The latter call he felt it his duty to accept. The pastoral relation between him and this people was accordingly dissolved; and he removed to Princeton, and entered upon the duties of the office to which he had been elected, and at the same time accepted the pastoral charge of the Presbyterian congregation in that place. These offices of professor and pastor, he filled with dignity, and his labours were highly acceptable and useful.

Shortly after his removal to Princeton, when he was about 26 or 27 years of age, he received the honorary degree of Doctor of Divinity, from Union college, in the State of New-York; and about the same time, from Harvard University in Cambridge, Massachusetts. His character as a divine and scholar must have stood very high, to have induced these respectable Institutions to confer upon him this degree, while so young a man.

Dr. Kollock continued in Princeton near three years, when he accepted a call from the Independent Presbyterian church in the city of Savannah, in Georgia. He removed with his family to that city in the fall of 1806, and took upon him the charge of that important congregation. Here he continued until his lamented death, which took place on the 29th of last month, [December 1819,] after an illness of less than four days, aged 41 years.

Shortly after his settlement in Savannah, he received a call from the Park Street church in Boston, the acceptance of which he declined. A few years before his death he went to Europe, and visited England, Scotland, Ireland, and France. In these countries, he was treated with great respect; and the crowds which flocked to hear him preach manifested the estimation in which the American divine was held on the other side of the water.

The congregation of Savannah enjoyed his ministry 13 years. He was there re-

spected and beloved in a very high degree; and, doubtless, he has there also many seals of his ministry. To show the high respect and affection, entertained for him in that city, not only by his own congregation, but the citizens generally, of all denominations, we need only refer to the parting scene. We are informed by letters, that, when his dangerous situation was known in the city, business was almost suspended; the house was constantly surrounded with inquiring crowds, and thronged with friends, imploring to be allowed to sit, and watch, and administer to his wants. In vain were endeavours to keep them out of his apartment. They crowded it to see for the last time, the living face of their beloved pastor. In his room were seen friends of all ages and both sexes, kneeling, bathed in tears, imploring God to spare him; or, if that was denied to support him to the end, and receive him to himself. On the evening of the Sabbath that he was seized with the fatal disorder which terminated his life, the congregation assembled to pray for his restoration to health. On Monday afternoon, most of his female communicants assembled at a private house for the same purpose. Tuesday morning, a crowded congregation assembled in his church to unite in prayer for him. The whole of the day after his death, his people crowded to see the remains of one so loved and venerated.

From the newspapers of the city, which appeared in mourning as soon as his death was known, we learn that the mayor of the city, on hearing of his death, issued his proclamation, requesting the suspension of all business. His proclamation is in these words:—"The Rev. Dr. Henry Kollock is no more.—He died last night; and in the final departure of such a man, a chasm is left in the community, of which he has long been a most distinguished member, and which will not be easily supplied. It is due to his exalted character, that no evidence of respect should be omitted; but on the contrary that more than common tokens should be offered. I therefore request, that the shops and stores should be shut up tomorrow, and all business be suspended

for the day, that the community may thus evince, how sincerely they mourn for a man, who was an ornament to society, alike distinguished for talents and for goodness."

From the account which the Savannah papers give of his funeral, we learn that it was attended, by the most numerous and respectable procession, ever, perhaps, witnessed in that City on a similar occasion. This last testimony of respect was confined to no particular denomination of Christians—all appeared to be animated with a common sentiment of affectionate veneration for the memory of the deceased; and the tears of hundreds and thousands testified how much he had been respected and loved, and how dear his memory still was to them.—By a private letter we learn, that among other public marks of respect, during his funeral, all the vessels in the harbour, had their colours half mast high—These things show that the inhabitants of that City felt his loss was great, and that therefore he had been highly useful to them in his life.

In his dying hours he manifested the power and consolation of that religion, which he had often so eloquently recommended to others. From the commencement of his illness until the day he died, he lay in a stupor. But on the morning of that day, his mind was perfectly restored; and he was enabled to give to his anxious friends, who surrounded his dying bed, satisfactory evidence that his last end was peace. By letter we are informed, that to questions put to him by a clergyman who called to see him, he gave answers full of faith and hope—to another he gave assurances of his trust in his God, and support from him. In the course of the day he requested one of the family to get the Pilgrim's Progress, and read to him the Pilgrim's passage through the swellings of Jordan. In the afternoon he requested his people who were present to sing for him the 66th Hymn of the 2nd Book of Watts. "There is a land, &c."—He repeated the words; and the hymn was sung. He selected the hymns, which he wished to be sung at his funeral. Not

a murmur or complaint escaped his lips. His last words, as far as we can learn, were those of the dying Stephen—' Lord Jesus receive my spirit.'

To do justice to his character, the Speaker needs his descriptive powers. He was a dutiful son, an affectionate husband, a kind brother, a warm and unvarying friend. His heart and hand were ever open to feel for the distresses and relieve the necessities of the poor and afflicted. He was generous almost to a fault. He embraced in the bonds of christian charity, those who differed from him in religious sentiments. Bigotry had no place in his soul. He was the indefatigable student, the universal, accurate, and polished scholar, the thorough divine, the eloquent writer and preacher, and the laborious pastor.

But he has gone. He has been suddenly called away in the midst of his days, and his usefulness. His career has been short. But he has not lived in vain. The good he has done in the world, the

seals of his ministry which he has here and elsewhere on their way to glory—the people of God, he has fed, strengthened, and comforted, and the crowns of rejoicing he has already in heaven, all testify that he has not lived in vain—and though dead he yet speaketh in his works. He has left behind him a volume of sermons, which have been for some time before the public; and which are an honour to the American pulpit. And may we not hope that he has not died in vain. His death instructs survivors. It teaches the shortness and uncertainty of life, and the importance of being always ready for death. It calls upon us to work while the day lasts, and to do what our hands find to do with all our might. It teaches us that no situation, attainments, sphere of usefulness, or affection of friends can form a security against the stroke of death. It cries unto us "all flesh is grass, and all the glory of man as the flower of grass." Let us listen to these solemn instructions, and profit by them.

MEMOIR OF MISS HOYT AND MISS LINES.

In the Religious Intelligencer of the 31st ult. we find the following letter from the Rev. Mr. VAILL, communicating a more particular account, than has been before published, of the last sickness of these departed Sisters of the Union Mission. The letter is addressed to the Rev. Mr. Andrews of Danbury, Connecticut, the Pastor of the Church, of which Miss Hoyt was a member.

Little Rock, Arkansas
Territory, Nov. 16, 1820.

Rev. and Dear Brother—The much lamented deaths of our sisters beloved in Christ, Dolly E. Hoyt and Susan Lines, induce me to address this letter to your christian care. The former, we understand, was, when she left home, a member of your communion; the latter from Reading, in the neighbourhood of Danbury. Not being personally acquainted with the relatives of the deceased, it is hoped that this communication to you, dear sir, will afford them the particulars which may be anxiously desired, and which we should have transmitted immediately, had it not been for my own indisposition, and the general sickness which distressed the family.

It was not until the mission family left the port of Arkansas on the 3d of July, that they began to feel the calamity of sickness. From that to the present time, it has visited us, and all the members have been more or less afflicted. Though of late we have been blessed with the symptoms of returning health, and are now only waiting the rise of the stream to go forward to the place of destination, for which we would devoutly praise the Father of all mercies. Sister Hoyt was among the first who were taken sick. Her disease did not at first appear alarming, for it assumed no particular shape, only she was unwell. But brother Palmer, our Physician, has since said, that from the beginning, her case was more alarming than if it had appeared in a

more determined form at the first. Her pulse for some days was seemingly regular; still she was sick, and grew poorer for about ten days, when signs of amendment began to cheer our minds. But soon distressing symptoms damped our hopes, for she became partially delirious. This state continued for two or three days without any visible diminution of strength. It was not till about the 18th of the month that her disorder assumed decidedly the typhus form. Her mind was still more sensibly effected, and for two or three days before her death she was entirely bereft of her reason, except in one or two lucid intervals, when the subject of her hope was presented to her. For the last two days we feared and we felt as if she must die soon, except the Lord should be pleased to hear our prayers that she might tarry with us and go to the heathen. But such was not his good pleasure; for on the 20th, which was Thursday, about 8 o'clock in the evening, she sunk down and yielded up her spirit into the hands of her Redeemer. It was a solemn hour. The boats were under way. The little cabin was thronged by those who could be spared, to behold the last signs of retiring activity, in one whom they loved:—our tears flowed, our prayers ascended, we stood still in silent wonder at the mystery, and adored the hand of God. The next day we gave her a decent interment on the bank of the river, and committed her remains to Him who is the resurrection and the life, and this was all we could do for our beloved sister. Respecting her religious views in her sickness, we have only to state, that she always shone bright as a christian while with us; that her resignation to the will of God appeared to increase in the lucid part of her illness, and that in conversation with her after she became deranged in mind, she, in two instances talked sweetly of her hope in Christ and readiness to depart. In this trying event we had such assurance of the happiness of her spirit when dislodged from the body, and of the wisdom of God in taking her home at that time, that we said, not our will but thine, O Lord, be done. The goods consisting

of bedding and other things, she was pleased, in the full exercise of her reason, to will, should be retained in the mission family, and used for the good of the cause.

Sister Lines was taken about the 14th of said July, and died on the morning of the 25th of the same month. She was far more violently attacked than sister Hoyt. Her fever was the bilious remittent, attended with distressing pain in the head. Her frame seemingly so healthy and vigorous, rapidly yielded to disease; still we did not look upon her case very dangerous till a day or two before she left us. The fever apparently became typhus during the last three days, and in that time she was more or less bereft of reason. She had lucid intervals in which she spoke freely upon subjects on which she always delighted to dwell. Her submission, like the rational intervals of sister Hoyt, was of no ordinary cast. A holy superiority to the world marked their course of life, and the prospect of dying did not occasion surprise or fear. The evening previous to sister Lines' departure, one of the brethren conversed and prayed with her, at which time her reason appeared clear and her soul triumphant. O, it was a melting season. Those who witnessed it were carried seemingly far toward the blessed and perfect state of the Christians home beyond the grave. Her resignation to the will of God seemed to say to every surviving brother and sister, "Weep not for me"—"Be still and know that God is God alone." It was on the 3d day after our arrival, that we committed her body to the dust in this place, and be assured that in this case, as in the case of sister Hoyt, we gave as decent a burial as our circumstances would admit. Should we continue here a sufficient length of time for the work, it is our design to place a plain monument over this grave, to the memory of both these deceased sisters, whose remembrance is precious. I would add, that this place is now established as the seat of government for this Territory—that the town is very new, and that sister Lines' grave was the second opened on this hill. It would have been pleasing to have brought the

remains of sister Hoyt hither, but that was impossible.

Thus the infinitely wise Jehovah, in a manner, and at a time, and under circumstances peculiar to his administration, has taken away these dearly beloved and affectionate friends. May the trying lesson produce among the relatives, as we hope it has among us, the peaceable fruits of righteousness.

Dear Brother Andrews—I commenced this letter some days ago—indisposition and other things prevented concluding it before now. The health of the mis-

sion family is gradually improving. The health of my own family is good—mine is the poorest; being still visited every other day with a slight attack of the ague and fever. We are still waiting the rise of the river to move onward. A part of the brethren have gone before us to prepare habitations. Brother, pray for us, and may we have a renewed interest in the prayers of all the friends of missions in your region.

Most affectionately yours in the bond of Gospel Fellowship,

WM. F. VAILL.

Reports of Societies.

FIRST REPORT OF THE NEW-YORK BIBLE SOCIETY.

PRESENTED AT THE ANNUAL MEETING, HELD AT THE CITY HOTEL,

NOVEMBER 13, 1820.

Corresponding Secretary, WILLIAM C. MULLIGAN, Esq.; Treasurer, Mr. EZRA C. WOODHULL.

SOME account of the anniversary of this Society was given in our November Number. It was then stated, that the Society was formed by a union of the *New-York Bible Society*, established in this city in 1809, and the *Auxiliary New-York Bible Society*, established in 1813. The Report, of which we shall now give a very brief abstract, commences with an account of this Union, and the considerations which lead to it; and then proceeds to the operations of the Institution during the first year of its united exertions.

Bibles on hand at the date of the Union.

The following Bibles and Testaments were on hand at the union of the two Societies:—

91 octavo, and 43 duodecimo English Bibles—573 French, 43 Dutch, and 8 Welsh Bibles, and 97 Dutch Testaments. To which were subsequently added, by purchase from the American Bible Society, 900 English duodecimo Bibles, and 750 English Testaments; besides 21 Dutch Bibles, and 8 Dutch Testaments, granted as a donation by the Parent Institution.

Distributions of the Year.

Of this stock the following distributions have been made:—

25	Eng.	12mo	Bibles,	by the Military Committee.
125	do.	do.	do.	by the Sunday School do.
67	do.	do.	do.	by the Committee for Charitable Institutions.
75	do.	do.	do.	to the 7th Ward Association.
50	do.	do.	do.	to the 6th Ward Association.
25	do.	do.	do.	to the Osage Mission.
12	do.	do.	do.	to the Marine Hospital, Staten Island.
90	do.	do.	do.	by William Burke.
96	do.	do.	do.	to different individuals for Ulster, Onondago, and Lewis counties, the borders of Upper Canada, West Point, and Long Island.
305	do.	do.	do.	duodecimo, and 18 oct. by Managers in the city.

420	Eng. N. Testaments,	by the Sunday School Committee.
100	do. do.	to the Osage Mission.
26	do. do.	to different individuals for the country.
29	do. do.	by Managers in the city.
200	French Bibles presented to	the American Bible Society.
12	do. do.	to the Marine Hospital, Staten Island.
50	do. do.	to the Northern Missionary Society.
6	do. do.	by Managers in the city.
12	Dutch Bibles, and 24 Dutch Testaments,	to individuals in Ulster and Montgomery counties.
Leaving on hand 73 8vo. and 73 12mo. English Bibles.		

115 English Testaments.

305 French, 50 Dutch, and 8 Welsh Bibles.

81 Dutch Testaments.

The total number distributed being 1170 Bibles, and 659 Testaments.

Total number distributed by both Societies.

The number of Bibles distributed by the New-York Bible Society, previous to its union with the Auxiliary Society, was twenty thousand five hundred and forty-two, and by the latter Society, five thousand five hundred and sixty-five, besides one thousand five hundred and eighty-eight Testaments—amounting, with those already stated in the present Report, to *twenty-seven thousand two hundred and seventy-seven Bibles, and two thousand two hundred and forty-seven Testaments.*

The Managers then offer some remarks on the importance of the various charitable Institutions which have been supplied with Bibles and Testaments in the course of the year. From this part of the Report, we quote with pleasure, the following paragraphs:—

The donation to Charitable Societies is too small to require a formal justification—yet your Board cannot but remark that, amongst the means for alleviating the sufferings of the sick and destitute, the distribution of the Bible forms no unimportant part. The consolation afforded by the Inspired Volume, is that of which the indigent distressed stand peculiarly in need. It points them to a power on whom they may depend for the supply of every necessary want; and where earthly comforts fail, and when even the

hope of happiness on this side the grave has been relinquished, the sufferer is supported, in the perusal of his Bible, by the cheering prospect of another and a better world.

Nor is the distribution of the Bible to be disregarded as a means for the prevention of pauperism. It is perhaps one of the most efficacious. While the study of the doctrines and precepts of the sacred writings, tends to the formation of virtuous and industrious habits, it unavoidably induces a development of the mental powers, which cannot fail to add to the intellectual resources of the student, and must be followed by an increased ability to provide for his temporal, as well as his eternal well-being. The fact it is believed is indisputable, that in every country, in proportion as the Bible has been circulated amongst the mass of the population, their temporal condition has been improved; and that in those places in which the Bible is most freely read by the poorer class, that class is best able to provide for itself, and is least a charge to the State.

Under these considerations, it is a matter of regret, that the application for Bibles from our Charitable Institutions has not been more frequent, and that the distribution of these volumes has not formed a more prominent portion of their operations.

Supply to the Union Mission.

Twenty-five Bibles, and one hundred Testaments, it will be seen, were appropriated for the Mission to the Osage Nation. No Missionary enterprise ever excited greater interest in the city, and justly did it deserve all the attention bestowed upon it. Interesting in itself, as it held forth a prospect of the reclamation and conversion of a large tribe of Indians; it was yet more so, as it appeared the prelude of still greater national exertions, in behalf of the much neglected aborigines of our country.

Individual Distribution.

It would be tedious to particularize the several distributions by individuals in the country, and by Managers in the city.

The Board believe they have been made with a proper degree of discretion,

as it has been their object, on all occasions, to keep in view both the abilities of the Society, and the necessities of the recipient—trusting that these have been duly attended to, it is a subject of grateful reflection, that our Bibles are to be found in some of the most secluded corners of the city, and in some of the most distant counties of the State, even to the borders of Canada.

Ward Associations.

Your Managers lament the necessity of stating, that they have not received, as yet, so much assistance, or so generous a co-operation, from the Ward Bible Associations as they had a right to expect. Only two of these bodies have made application for Bibles since December last. The Association of the Sixth Ward has received fifty Bibles, and that of the Seventh Ward, seventy-five Bibles. Although it is two years since these Societies have been established, they are still but partially in operation, and much remains to be done to perfect their organization. A delegation of two of the Managers to each Ward, was appointed early in the season, for the purpose of assisting at their deliberations, and lending any aid which might be necessary; but the unavoidable absence from town of many of the members, during the summer months, has prevented their making any considerable progress in the work assigned them. The Board, nevertheless, have had the pleasure of witnessing a recent celebration of the Second Anniversary of the Fifth Ward Association; and trust that the tone given to the proceedings of that body, on this interesting occasion, will have some effect in reanimating the spirit of its members, and that its example will be followed by the Sister Institutions.

Resources of the Society.

The resources of the Society, as will appear by the Treasurer's account, are yet extremely limited. The amount drawn from the New-York Bible Society, at the time of the union, was \$333 46, together with a note of hand, subsequently paid, of \$102—and that from the Auxiliary New-York Society, \$230 65.—In addition to which, there have been re-

ceived \$250 from the First Ward Association, and \$160 from the Seventh Ward Association—which, together with collections, subscriptions, and Bibles sold, render the sum total of the receipts \$1,424 46. Of this amount, it will be seen, \$1,028 69 have been paid to the American Bible Society for Bibles and Testaments; which, together with necessary expenses, left a balance in the Treasury on 7th November, of \$287 71—of which \$200 have since been granted by your Board, as a donation to the Parent Institution.

The number of members now on our books is 465—of which 77 are members for life. A small number indeed, when compared with the objects of the Society, and the rank which it ought to hold amongst the Public Institutions of the State.

The Managers next introduce some account of "business, which they have left unfinished, and which, they trust, will be hereafter more successfully attended to." This relates principally to the measure, recommended by the *American Bible Society*, of "selling the Holy Scriptures at first cost, or at reduced prices, in cases where there exists the ability and inclination to purchase." To carry this measure into complete effect, they rely much on the aid of Ward Associations already established, on the co-operation of the Female Auxiliary Society, and on the future establishment of Female Ward Associations.

Conclusion.

After a brief notice of Bible Societies in other parts of the world, the Report closes as follows:—

To the American Bible Society the duty of furnishing this western world with Bibles seems peculiarly assigned. Already the rapidity of her rise and progress can be compared only to the political march of our infant republic. Already her influence is felt from the Rapids of the St. Lawrence to the Gulf of Mexico; from the shores of the Atlantic, to the banks of the *Missouri*. On all sides her Auxiliaries are springing up, and

in every quarter of the Union, the interests of the Institution have become identified with the interests of the Nation. She has still an important task to accomplish, and we may trust her energies will not be relaxed, till the Bible has been given to every region of South America.

Our National Institution depends upon the efforts of its Auxiliaries; and among these, the Bible Society of New-York should hold a distinguished rank; that it may do so, the Managers trust the endeavours of its members will not be wanting. Great is our responsibility,

and great may be the effects of our example. If we, who enjoy so many advantages, are lukewarm or inactive, what can we expect from others? Our duty lies before us. Vain are our petitions that the kingdom of God may come, and His will be done, if we do not labour to advance the interests of that kingdom, and to perform that will. If then we have any zeal for the glory of our Lord and Saviour, let us evince it by our exertions to declare His name, and His power, through the distribution of His Word, till all shall know Him, from the least to the greatest.

TWENTY-SECOND REPORT OF THE CONNECTICUT MISSIONARY SOCIETY,
PRESENTED TO THE BOARD OF TRUSTEES AT HARTFORD,
JANUARY 10, 1821.

The Rev. ABEL FLINT, D. D. Secretary.

FORTY Missionaries have been employed, by this respectable and highly useful Institution, during the past year. Their labours have been directed to the states of Vermont, New-York, Pennsylvania, Ohio, Indiana, Illinois, Kentucky, and Missouri.

In the introduction to this Report, the Secretary remarks—"Every revolving year has elucidated, with brighter evidence, the utility of Missionary efforts; and added new trophies of Divine Grace, to the rising kingdom of the Redeemer. In the good work of spreading the Gospel among the destitute, of establishing Churches, and of comforting the people of God, throughout the widely extended frontiers of the United States, the Trustees believe the labours of the Missionaries, whom they have been enabled to send into the field, have held a prominent place, and been crowned with signal blessings."

Vermont.

The Rev. *Joel Davis*, was employed in the service of the Society, sixteen weeks in the northern parts of the state. He was very cordially received, by most of the people among whom he laboured; preached to solemn and attentive hearers; and in a few places, had the happiness to witness a good work produced by the influences of the divine Spirit. He saw and conversed with individuals, some of whom were under very serious impressions, and some were hopefully the subjects of renewing grace.—Among these last were several heads of families. His visits with families were generally very

April, 1821.

acceptable. His interviews with the feeble churches of that region were to them refreshing and comforting. At the close of his journal he observes, "I am requested to present the thanks of the friends of Missions to your Society, for your repeated tokens of kindness to them in their destitute situation." He also adds, "Many souls no doubt, will rejoice in God to all eternity, through the instrumentality of the Connecticut Missionary Society."

The Rev. *Justin Parsons* was designated to the same field which he had previously occupied, and expected to labour for the Society twenty-six weeks. In fulfilling his appointment, he was absent

from his charge, and on the missionary ground, thirty-five Sabbaths. In one instance, where a congregation had dismissed their minister, and the church was torn asunder by hurtful divisions, he had opportunity to exert himself as a peacemaker, and had the happiness to see his efforts crowned with success. A season of refreshing from the presence of the Lord immediately followed the restoration of peace in the church, and a considerable number were hopefully gathered into the kingdom; among whom were several who had previously imbibed gross and dangerous errors. Most of the youth, who were interested in the work, he found had been dedicated to God in infancy. In several other instances also, he had opportunity to witness the blessed fruits of the Spirit. Although he found, in the course of his mission, many things to deplore, he also found many things to console and encourage. His own remarks are, "I have never had greater encouragements to labour. It seemed impossible for me to be idle, if I was ever so much disposed, and the calls still continue, and the prospect of doing good increases more and more.

State of New-York.

The Rev. *Simeon Snow* laboured for the Society, twenty-six weeks, in the Counties of Otsego, Delaware, and Herkimer, the same field which he occupied the preceding year. In the course of his mission, he witnessed, in several places, an increasing attention to the word preached, and in some, the visible effects of the outpourings of the Spirit. Generally his labours were very gratefully received; and solicitations to repeat and prolong his labours, were very pressing. The distance which he travelled, 1075 miles, and the number of sermons which he preached, 151, to say nothing of his family visits, his attendance upon meeting for prayer and religious conference, indicate a commendable fidelity in the discharge of the duties assigned him. The cause of the Redeemer, in that region, is evidently advancing.

The Rev. *Eleazer Fairbanks* was appointed to labour one year in the Hol-

land Purchase. No account of his labours has yet been received, and the Board is informed that he has ceased from the service of Christ on earth, and gone, it is hoped, to receive in heaven the reward of a good and faithful servant. But the fruits of his labours, it is believed, will long bear testimony to his fidelity, and multitudes, who have heard his instruction, may yet rise up and call him blessed.

The Rev. *John Spencer* was also commissioned to labour in the Holland Purchase. His journal embraces the period between Oct. 12, 1819, and Nov. 22, 1820. In that period he spent 52 weeks in the service of the Society. The religious state of the people, in the places which he visited, was on the whole improving. Revivals were more numerous and more extensive than he had previously witnessed. Missionary labour was not only greatly needed, but ardently desired by the people. He formed two churches, admitted a considerable number to a profession of their faith in Christ, and frequently administered the sealing ordinances of the gospel. His abundant labours seem to have been crowned with the blessing of heaven.

The Rev. *William Fisher* has performed six weeks of missionary labour, in the Counties of Otsego, Delaware, and Chenango. The region which he visited, is extremely destitute of religious instruction. Stupidity and indifference are lamentably prevalent. Still, he found many who appeared to be hungering for the bread of life, and some who were seriously inquiring respecting the eternal interests of their souls.

The Rev. *Prince Hawes* performed a missionary tour of twelve weeks, passing through several of the interior counties of the State. Wherever he preached he generally found small, but solemn and attentive assemblies. His labours were kindly received.

The Rev. *Israel Shailer* spent about six weeks in the service of the Society, and travelled into the western parts of the State, and also into the borders of Pennsylvania and Ohio. He found the people, in many places, greatly destitute of

regular gospel instruction, endangered by prevailing errors, and distracted by lamentable divisions.—He observes, however, that “the thanks of the people were expressed, in many places, to the society for their remembrance of them.”

Missionary labour of two or three weeks was performed in the western parts of the State, by the Rev. *David Smith* of Durham, Connecticut. He was kindly received and respectfully treated wherever he went. The request, “Do pray for us—Do come and help us,” was frequently made to him, with great tenderness and solicitude of feeling.

Rev. *David M Smith* has a pastoral charge at Lewiston. A small portion only of his time has heretofore been spent in the service of the Society. The station which he occupies is, in many particulars, highly important. The vicinity is exceedingly destitute of religious instruction.

In September last, the Rev. *Elihu Mason* was commissioned to perform a missionary tour in the Holland Purchase. No account of his labours has yet been received.

Pennsylvania.

The Rev. *M. Miner* spent thirty-one weeks in the service of the Society. The places which he visited are on the northern borders of this State, and in the contiguous counties of the State of New-York. The amount of labour which he performed is considerable; and he had some good reason to hope his labour had not been in vain in the Lord.

The Rev. *Ebenezer Kingsbury* spent twenty-seven weeks in missionary labours. Respecting the general aspect of the missionary field in which he laboured, he says, “The meetings, both on the Sabbath and on week days, have been more full and solemn than in some preceding years. The children of God have been comforted and animated.—In some places there has been considerable religious excitement; and sinners have inquired what they must do to be saved.—Some have, to appearance, been called out of darkness into light.—“Errors in some places greatly prevail, and the la-

bours of missionaries are greatly needed to counteract them.”—“It is impossible that one or two missionaries can supply this whole region of country. There is labour sufficient in the field assigned me for ten Missionaries. The harvest truly is great, but the labourers are few. May the Lord raise up labourers, and thrust them into his harvest.” In a letter dated December 2d, 1820, he says, “the summer past, God has blessed his people (of Harford, the place of his residence) with a revival of religion.” He mentioned the same fact as true in respect to several other towns in his immediate vicinity.

The Rev. *Oliver Hill* laboured twenty-two weeks, in the northern counties of Pennsylvania and adjacent counties in New York. He speaks of the region which he visited as a moral waste. The few churches which are established are feeble. Several ministers have been removed, and others stand “with their shoes on their feet, and their staff in their hand.” It is chiefly by the agencies of Missionaries that the light of the gospel must be made to shine upon that spiritual desolation, for some time yet to come.

The Rev. Messrs. *Hezekiah May* and *Luke Wood* have also acted as Missionaries in Pennsylvania and New-York, but have not yet transmitted their journals to the Trustees.

Ohio.

In this region of our country, the Trustees have, for several years past, employed a greater number of Missionaries, than have been stationed in any other portion of the missionary field. The annual amount of good, which may be considered as the result of missionary labour in this field, it is believed, is such as must gladden the hearts of all the friends of Zion, to whom it may be known. Many flourishing churches are already established in the faith and order of the gospel. The harmony of sentiment and of efforts, which prevails among the Missionaries, seems to promise the most desirable consequences to that extended and increasing population.

The journal of the Rev. *Ephraim T.*

Woodruff embraces a period of twenty-one weeks, spent in the service of the Society. In his labours, he found much to comfort and encourage him. A refreshing shower of divine influence was poured out upon a considerable number of the towns which he visited. Four years since, when the church in Wayne was constituted, it consisted of less than 20 members. Sixty others have been added to the church, since the commencement of the work referred to, and about 30 more, it was expected, would shortly be added as the fruits of that work. The number of hopeful subjects of the work, in other towns, is not specified.

The Rev. *Joseph Treat* has given an account of thirty-one weeks labour. He mentions the seasons of refreshing which have been enjoyed in the region where he visited. "Within the last year," he says in his last letter to the board, "the Lord, as we trust, has gathered a rich harvest of souls into his kingdom, most or all of which is, either directly or indirectly, the result of his blessing on missionary labour." In a preceding communication he observes, "I have visited six or eight towns where there is a special attention to religion. I have witnessed the joy of the believer, and the distress of the awakened sinner. Indeed, I have seen much to encourage the Missionary, and the friends of missions."

From the Rev. *Simeon Woodruff*, no communication has been received of a later date than July last. By his journal, it appears that he had spent nine weeks in the service of the Society. He observes that several of the Missionaries had made arrangements to succeed each other in regular tours of two weeks each; and that this arrangement was found convenient to the Missionaries, and agreeable to the people whom they visited. By this means their appointments could be more extensively known, and more generally attended by those who wish to enjoy the benefit of missionary labours.

The Rev. *John Seward* has spent twenty-one weeks in the service of the Socie-

ty. He remarks that within the circle of his missionary labours the attention to religion has been greater this year than it has in any year since 1812; and if he include the county of Trumbull, as perhaps he ought, it has been greater and more extensive than in any year since the Connecticut Reserve was inhabited by civilized men.

From the journal of the Rev. *Caleb Pitkin*, it appears that he has laboured for the Missionary Society twenty-seven weeks. The same pleasant and encouraging appearances of a religious nature, mentioned by other Missionaries, were, to some extent, witnessed by him. The monthly concerts for prayer, which he attended, were interesting and refreshing seasons.

The Rev. *William Hanford* has, in the service of the Society, laboured twenty-one weeks. Notwithstanding severe bodily infirmities, he succeeded in fulfilling, with few exceptions, all his appointments. Generally speaking, the audiences to which he preached were attentive and solemn.

No returns have been received from the Rev. *Jonathan Leslie*, of a later date than August 22d, 1820. He had spent forty-two weeks in the service of the Society, a portion of which was performed the preceding year. In the town of Westfield, where he spent a considerable portion of his time, there was an extensive and powerful work of divine grace. The house of worship was crowded with solemn and anxious worshippers. The people appeared to hear the word as for eternity. The hopeful subjects of conversion were of every age, from 12 to 63. Their experience led them, most cordially, to embrace the doctrines of grace. He attended a religious conference, or preached a lecture, 33 evenings out of 35. That good work extended itself to other towns in the vicinity, and probably constitutes a part of that which has been noticed by other missionaries.

The journal of the Rev. *Giles H. Cowles*, gives a detail of his labours for the Society, twenty-six weeks. He notices with much interest, the precious revivals,

to which frequent allusion has already been made. He laboured, a part of his time, in the midst of those revivals; and was hopefully instrumental in comforting and encouraging the children of God, and in guiding awakened and convinced sinners, to the Saviour of the world. In his vicinity, a Missionary Society has been formed, of which he has been appointed one of the directors.

The Rev. *Alvan Coe* resides in Greenfield, in the county of Huron. In that town, no church, of any denomination, has yet been organized. Since August 1, 1819, he has spent forty weeks in the service of the Society. The general state of religion around him is very low. A few individuals have hopefully been brought into the kingdom the year past. He is frequently receiving pressing invitations to preach, in those destitute regions. He has charge of a school composed of sixteen Indian youths.

The Rev. *Abiel Jones* spent twenty-six weeks in missionary labours. Nothing materially different from what is detailed by other Missionaries, who have laboured in the same field, is contained in his journal.

The last communication from the Rev. *Thomas Barr* was dated March 27th, 1820. His journal specifies only six and a half weeks missionary services. His connexion with the church in Euclid had been dissolved and an engagement made with the united congregations of Wooster and Apple Creek, in the county of Wayne, whither he had removed. As his whole time and services would be demanded in his new relation, he felt constrained to relinquish any further services for the Missionary Society of Connecticut. By the faithful labours of this Missionary, for more than ten years, under the direction of this Society, it is hoped much good has been effected in the infant settlements of the wilderness, and that he may find hereafter, that many souls were given him as the seals of his ministry, and as a crown of his rejoicing in the day of the Lord Jesus.

The Rev. *Amasa Loomis* laboured for the Society nine weeks, during the past summer.

The Rev. *Abraham Scott* performed, for the Society, fifteen weeks of missionary service. His labours, for this society, were received with many expressions of gratitude.

The Rev. *Lot B. Sullivan* spent five weeks in the service of the Society, chiefly in Huron county. He discovered among the people of the extensive region which he visited, a great solicitude to be favoured with the labours of Missionaries. He was ordained to the work of an evangelist, and installed pastor of the church in Lyme, in that county, on the 14th of last June.

The Rev. *Randolph Stone* was commissioned to labour, for one year, as a missionary. But previous to his reception of that commission, he had received and accepted proposals from the people of Cleaveland and Euclid, to labour with them each one third of the time. He commenced his services in these towns early in May last. His prospects of usefulness, in both places are flattering. In Euclid, the influences of the divine Spirit have been extensively experienced. About 50 members have been added to the church. In Cleaveland the state of things is evidently improving. Till last spring, that place was almost entirely destitute of a preached gospel. Since then a church has been organized in that flourishing village, and it has been found necessary to enlarge the place of worship in the court house.

The Rev. *Matthew Taylor* occupied thirty one weeks in missionary labour. In that part of the country, through which he travelled, lying west of the Connecticut Reserve, there were no special revivals of religion. In most of the places which he visited, no churches are yet formed, and except his labours, the people are destitute of the preached word. He states that, in general, meetings for religious worship are well attended, and many individuals manifested a solicitude to receive instruction. In one town a Sabbath school was regularly kept, and attended with considerable success.

The Rev. *Ahab Jinks* was appointed to a mission in Indiana. On his way

through the state of Ohio, he performed some labour as a missionary. At Dayton, Montgomery county, in that state, he was requested to preach to the church and congregation in that place, from whom he subsequently received a call to settle with them in the work of the ministry, which call he accepted, and has since removed his family to that country.

The Rev. *Hezekiah Hull* took a commission to labour as a missionary in Louisiana and the southwestern parts of the United States, and commenced his journey November 3d, 1819. He reached Cincinnati the first of December. He was requested to go to Montgomery, a town about 13 miles North East from Cincinnati. At the earnest solicitations of the people in that town, he remained for several months, and had the happiness to hope that his labours were not in vain. The little church increased under his fostering care; the morals of the people, and their attention to religious institutions, became visibly improved. No part of his expenses, after the 1st of January, were charged to the Missionary Society of Connecticut. In the beginning of November last, he recommenced his journey towards the place of his original destination, not without receiving the warmest expressions of affection from the people, and their earnest solicitations that he would return, and become their permanent pastor and spiritual guide.

Indiana and Illinois.

The Rev. *Nathan B. Derrow* has, for some time past, laboured in this extensive field of missions, but chiefly in the state of Indiana. His journal, which is brought down to April 10, 1820, details an account of his services for the Society, for 27 weeks. He was then on the eve of his departure from that country to return to New-Connecticut. "Respecting the state of religion in this missionary field," he observes, "I can only inform you, as I have done before, that the prospects are brightening. Although no special attention prevails to any great extent, yet there is generally a growing attention to the concerns of religion.

While in some places the prince of darkness holds the eyes of the multitude, and turns away the people from hearing the truth, yet generally it is far otherwise. Believers are increasing, and places of public worship are more and more thronged, with anxious hearers of the word of God."

The Rev. *Jesse Townsend* has signified his acceptance of a commission sent him by the Trustees to labour as a missionary in the state of Illinois. He commenced his missionary services October 21, 1820. "The field before me," he observes, "is large, and needs many labourers. I am the only Presbyterian minister residing in this state, who is in connexion with the General Assembly." "I am enabled to say, from well informed sources, that one half, or two thirds of the people of this state, are entirely illiterate. I have found in my travels many heads of families that could not read a syllable. "Most of the time our public worship has been under the shade of trees, and I have had much occasion to believe that we have enjoyed the Divine presence."

Kentucky.

The Rev. *Isaac Reed* has been employed to labour in the destitute regions of this state. But owing to the circumstances of his family, and having engagements with particular congregations, to labour with them at their expense, he had performed but five or six weeks of missionary services for this Society. At the date of his last letter, it was his intention soon to enter upon the duties of his appointment. He remarks, in his letter, that "from the free conversations respecting the state of religion in the bounds of our Synod, held at our late meeting in October, it appeared that the number of Sabbath schools has considerably increased this year. In some of these, though not generally, the slaves are taught to read and commit the Scriptures to memory. These schools are kept up in numbers of the vacancies, when they have no preaching."

The Rev. *Eli Smith* was ordained to the work of the gospel ministry, at Frankfort, Kentucky, March 8th, 1820.

His journal gives an account of about three months labour, in the service of this Society. "Some hundreds," he observes, "were added to the church in three counties within twelve months past."

Missouri.

The Rev. *Salmon Giddings* is still stationed at St Louis. His last communication to the Board details the labours of nine weeks spent in the service of the Society. Since he has laboured in that extensive field, he has had the privilege to see some precious fruits of his labours. He remarks, "the prospects, for the prosperity of Zion, in that part of the country, were never so encouraging as at the present. Never was the want of labourers so much felt or needed as now. Never was the cry of those who are famishing for the bread of life so loud." During his mission in that region, he has organized in Missouri, five churches, at present containing 120 communicants; in Illinois, two churches, containing 96 communicants; another is commenced in Illinois, into which 10 members have been received.

The Rev. *John Matthews* is also in Missouri. The amount of labour he has performed for the Society is not definitely stated. He has spent a considerable time in what is called the Forks, between the Mississippi and the Missouri, which contains a population of from 15,000 to 20,000 souls. In Franklin, a flourishing town on the Missouri, is a population of 10,000 inhabitants. They wish to have a preacher settled among them. He supposes that he could not, in a whole year, visit all the destitute villages in that dreary region of moral darkness. The demand for faithful labourers is imperious."

Last October, the Rev. Messrs. *Edward Hollister* and *Daniel Gould* commenced a missionary tour to Illinois and Missouri.

By a letter from the Rev. *Joseph Bullen* of Greenville, Mississippi, the painful intelligence is received, that the Rev. *Samuel Royce*, who has been employed in the service of this Society, has ceased from his labours. He expired in August, 1819.

Concluding Remarks.

The preceding narrative, necessarily concise in its several parts, may serve to convey some knowledge of what has been done the past year by the agency of the Trustees, through the blessing of God, and the instrumentality of their missionaries. The amount of labour which has been performed, can scarcely be estimated. Were it expedient to specify the distance which has been travelled by the missionaries, in the discharge of their duties; the number of sermons they have preached; the meetings for prayer and religious conference they have attended; the schools and families they have visited; the number of believers they have received into the family of Christ; the churches they have organized; the multiplied instances in which the sacraments of the gospel have been administered; the divisions in churches they have healed; the sick and afflicted they have consoled; the dying they have commended to divine mercy; the multitude of saints they have comforted; the number of sinners they have instructed and guided to the Saviour; the moral influence they have spread around them in every direction, increasing the peace, harmony, and temporal prosperity of an extended community; such a catalogue would swell the amount of missionary labour beyond all ordinary conception. The good which may result from such labour is, literally, immeasurable.

In view therefore of the service which has been performed, the year past, for the Missionary Society of Connecticut, the Trustees would congratulate the friends of Zion, and unite with them, to ascribe all the glory "to Him who walketh in the midst of the seven golden candlesticks, and who holdeth the seven stars in his right hand"

But the work which has been accomplished, great as it unquestionably is, is small compared with what yet remains to be done. The light which has been poured upon the frontier settlements of the nation, among its other good effects, has served to make the existing moral darkness still more visible. Who, that has a heart susceptible of benevo-

lence, can look upon this desolation, without feeling a desire to repeat and increase his efforts to remove it?

The operations of the Trustees are necessarily limited by the means which are placed at their disposal. Their yearly expenditures have, for several years, equalled their annual income; the past year they exceeded it upwards of fourteen hundred dollars.

The Trustees would not disparage the efforts of any similar institutions, they wish not to subtract from the means by which their efforts are to be made. On the contrary, they would devoutly rejoice in all the operations of Christian benevolence, and especially in those whose object is to spread the gospel of salvation through the earth. It is a pleasing reflection that all such operations are directed to the same important objects—the amelioration of the condition, and the salvation of the souls, of the whole human family.

But they desire to ask the Christian public in this state—the friends of Christ

and of souls,—Cannot the operations of the Missionary Society of Connecticut be increased? Its system of measures is well digested, and has been tested by the experience of more than twenty years; and its results, from year to year, have been faithfully detailed. Cannot the treasury of the Society be more abundantly replenished? Cannot its disposable funds be greatly enlarged? Cannot the Society be furnished with more ample means to aid, far beyond what it has yet done, in the great work of converting the wilderness into a fruitful field, and causing the desert to become as the garden of God?

The Trustees presume not to give an answer to these questions; but they cheerfully submit them to the serious consideration of the pious and benevolent, who do not forget that “it is more blessed to give than receive”—and who remember that “he who converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins.”

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

UNION MISSION.

In the following letter, Col. M'Kenney, Superintendent of Indian Trade, has obligingly furnished us with an extract of a communication, lately made by the Assistant of the Union Mission, to the Secretary of War. This extract, it will be seen, contains some facts respecting the preparations at Union, which were not before known to the Board. It also discloses the feelings of Mr. Chapman in relation to the impending Indian war.

*Office of Indian Trade,
March 22, 1821.*

Dear Sir—Thinking it would be gratifying to the friends of the Arkansas Mission, I annex an extract of a letter received a few days ago, by the Honourable the Secretary of war, from Mr. Chapman, of the Union Mission. After announcing the arrival of the pioneers of the Family at the place for the Mission, he proceeds—

“We immediately commenced the

erection of cabins for the accommodation of the family on their arrival. These cabins are five in number, united in one building, 80 feet in length, and 18 in width. Preparations are also making for inclosing 100 acres of land, or more, for tillage in the ensuing season. We have purchased five horses, and have in possession thirty-three head of cattle, and between 70 and 100 swine, all at the station. Our school will be opened this season for the education of Indian children,

unless prevented by war. In case of war, we shall probably do little more than provide for ourselves, and make preparations for opening a school on a larger scale, when war shall have ceased."

Mr. Chapman closes by referring to the measures, which the government has so wisely concerted for the government of the Indians; and, as war might prove fatal to the attempt to benefit them, expresses the hope that means may be adopted to stay its ravages, and reinstate the parties in peace; and explaining the causes why a more formal report has not been made.

From Mr. Chapman's letter, the friends of the Mission may draw the evidence of the state of *security* in which the family feel themselves. Mr. Chapman seems to dread nothing, except a *suspension* of the operations of the Mission, which, however, will give time to make arrangements for more extensive usefulness, unless the war shall terminate in the destruction of the Indians.

Very respectfully,

Yours, &c.

THOS. L. M'KENNEY.

Mr. Z. LEWIS.

GREAT OSAGE MISSION.

SINCE the publication of our last number, communications have been received from the Rev. Mr. Dodge and the Rev. Mr. Pixley, the Superintendent and Assistant of the Great Osage Mission. The latest advices are dated at Pittsburgh on the 10th of April, and announce, that the family arrived at that place on the 29th of March; that all were in comfortable health; and that, having finished loading their boats, they were, at the moment of writing, on the point of taking their departure from that city.

From the Rev. Mr. Pixley, Assistant of the Great Osage Mission, to the Secretary for Domestic Correspondence.

CARLISLE, PENN. MARCH 22, 1821.

DEAR SIR,

I am now one day's travel in the rear of our numerous caravan. At Harrisburgh, we found it necessary that another waggon should be employed, as there was at that place an addition of more than twenty hundred weight to be carried forward. This task devolved upon Brother Bright and myself, while the other members of the family proceeded on their journey. They, last night, lodged at this place on the hospitality of the good people, and we this evening do the same.

It will be unnecessary to retrace to you the favour with which we have been received in the towns through which we have passed. At Elizabethtown, at New Brunswick, at Princeton, and at Trenton, the manner in which we were received can be better imagined than described.

We were warned, exhorted, encouraged, and most affectionately bidden *God speed*, with many tears, expressive both of joy and of fear. I could not tell you, if I had time, what fervent prayers have ascended, and how many, whom we never saw before, have been dissolved in a flood of tears at our departure. It exceeds all description, and leaves us only a glowing remembrance of what cannot be expressed. We know, we feel, that we have the prayers of all lively Christians for our success in this our undertaking; and, you may rest assured, it is a great encouragement to us not to faint or fail.

Our family have enjoyed as much health as could be expected, considering the changes and fatigues to which we have been exposed. And, indeed, when we recollect the recent sudden change of the weather which took place from heat to cold, and severely blustering, it is cause of peculiar thanksgiving to God, that our usual degree of health was generally continued. A number have been

partially sick from time to time. Some from the motion of the waggon, others undoubtedly from the effects of the water of this country, and perhaps others from fatigue to which they have not been formerly exposed. Such have found the Sabbath a most grateful season of refreshing to their weary limbs. Under every circumstance, however, there has been generally a degree of patience and of fortitude exhibited, not only among the males, but also among the females, which, to my mind, argues very favourably as to their future usefulness.

We have not always had such places to lodge at, as Lancaster, Harrisburgh, and Carlisle; nor have we always found those who were very hospitable, and desirous to entertain us. But even in these cases, we have seen some interpositions of God's merciful Providence, which have not a little encouraged and strengthened us. Brother Jones and myself, after securing accommodations for the females, cheerfully repaired to the barn for a lodging. While seeking a place of entrance, a man accosted us with the inquiry—"what are you doing there?" We replied, "seeking for a lodging." "Come with me," said he, "and I will show you where you can lodge." He accordingly conducted us across the field, probably a hundred rods, where we were kindly received and comfortably lodged. I might mention many unexpected favours which, from time to time, we have received from Christian friends, not in saying, "go, be ye warmed, and be ye filled," but in giving to us many tokens of their approbation and regard.

I purposely omit, at this time, a detail of our receipts and expenditures on the road, because my papers have gone on, and because the Superintendent and myself have not had the opportunity of making that joint communication which would make it properly appear, that we act in concert. Remember me affectionately to the Board; and if there is any thing you wish to communicate, we will receive it at Pittsburgh or Cincinnati. It will be perhaps ten days before we reach the former place, where I shall probably

arrive before the rest of the family. I shall endeavour not again to delay so long in writing, though I steal something from my sleeping hours.

Yours, &c.

B. PIXLEY.

Mr. Z. LEWIS.

From the Rev. Mr. Dodge, Superintendent of the Mission, to the Domestic Secretary.

PITTSBURGH, APRIL 10, 1821.

DEAR SIR,

I now enclose to you my journal. We have been greatly prospered in our journey thus far, and have met with many kind friends on the way. We are now closing our business for our departure from this place. May God send his angel before us; and may we all be prepared for the allotments of his Providence. Forget not to pray for us.

It has been a very hard journey for our family from Philadelphia to this place. Some of them have been very unwell, but we trust they are recruiting again. No one seems to look back, but all are apparently looking forward—all are in good spirits, and in readiness to depart.

We have received papers from government, by which we learn their willingness to assist.

Remember me to all our good friends in New-York. I must close this in haste.

Yours, in christian bonds,

N. B. DODGE, Jun.

EXTRACTS FROM THE REV. MR.
DODGE'S JOURNAL,

From the 7th of March, to the 10th of April.

[As we have recently published a particular account of the journey of the Mission Family to Philadelphia, and of the kindness with which they were every where received, only a passage or two will now be selected from this part of the Journal. Most of the family, it will be recollected, left this city on Wednesday the 7th of March; but Mr. Dodge and his wife were detained, in consequence of the sickness of one of their children, until the ensuing Monday.]

Monday, March 12.—Arrived at New Brunswick, in the Steam Boat, at 4 o'clock, P. M. Passed the night with Col. Neilson, who very kindly entertained us. Had an interview, this evening, with the Rev. Dr. Livingston, who informed me, that twelve or fourteen years ago, the Chief of the Great Osage Tribe, with ten or twelve of his Counsellors and Warriors were in New-York; and that, in behalf of the New-York Missionary Society, he delivered to them an address, and presented to them a Bible, as the best treasure they could receive. The Doctor has given me a letter of introduction to the Chief. He has also requested me to inquire for the Bible, and to tell the Chief, that the good people of New-York have now sent good men and good women, to teach his nation to read and understand that Book.—Received of Col. Neilson \$15 70, contributed at the last monthly concert, in the two churches in New Brunswick.

Wednesday, March 14.—Arrived at Philadelphia, at 11 o'clock this morning, and found the family in tolerable health, and in good spirits, ready to depart on the morrow. From the good people of this city, who appear to be awake to the subject of Missions, we have experienced every mark of attention, which our circumstances required. May the Lord reward them abundantly for their labour of love.

Thursday, March 15.—At 11 o'clock, we assembled to take our leave of our christian friends in Philadelphia. After an interesting season at the throne of Grace, we took each other by the hand for the last time, and departed under the most favourable tokens of the Divine interposition. We travelled this day about 11 miles.

Friday, March 16.—This is a very pleasant day, and by the help of the Lord, we make good progress on our journey. O that our hearts may be advancing more and more to an heavenly frame!

Saturday, March 17.—We reached Strasburgh this evening, where we have been kindly received, and where most of the family will remain until Monday. It has been thought best, that

brother Pixley should proceed in the stage, and pass the Sabbath at Lancaster.

Lord's day, March 18.—Preached three times at Strasburgh, and took up a collection.

Monday, March 19.—In consequence of the indisposition of some of the family, and of their uncomfortable situation in waggons, brother Whiting, of Strasburgh, very kindly offered his carriage, to convey them to Lancaster. At Lancaster, we found many warm friends, who would gladly have detained us for a season, that they might have opportunity to bestow their liberality. After dining sumptuously with the Society's agent at this place, we continued our journey.

Tuesday, March 20.—We proceeded this day to Harrisburgh, where we were very kindly received by the Rev. Mr. De Witt and his people. Brother Pixley preached in the evening, and a collection was taken up for the benefit of the Mission.

Wednesday, March 21.—This evening, we reached Carlisle, where we were also received with great cordiality, and entertained with Christian kindness. Attended religious exercises, and received a collection, and a valuable box of clothing.

Monday, March 26.—We lodged on Thursday night at Shippensburgh, where we received some money, and a box of clothing; on Friday night, at Louden's; and passed the Sabbath at Sidelinghill, where I preached twice, to an attentive audience. In each of these places we received much friendly attention. At Bedford, we arrived this evening, and are hospitably received for the night.

Tuesday, March 27.—This day, we ascended the heights of the Alleghany. The scenery presented to our view, is peculiarly calculated to excite a reflection upon the majesty of the great Creator of all things. *By the things he hath made, may we understand his eternal power and Godhead.*

Saturday, March 31.—We lodged on Wednesday night, at Laurel Hills; on Thursday night, at Youngstown; and on Friday night, at Jacksonsville. This evening, after a journey of 17 days, we

arrived at Pittsburgh; and we have abundant reason to notice, with gratitude, the hand which has led us here. Not an hour have we been detained by sickness, or by any failure of waggons or horses. Although some of the family have suffered much from extreme colds, and have been sick enough to have kept their beds, yet the Lord has so ordered it, that they have been kept along, without any detention. In Pittsburgh, we found brother Pixley, (who had gone forward a few days,) and the agents, busily engaged in making preparations for our departure. Our family are very agreeably situated in this city.

Saturday, April 7.—The whole of this week has been occupied in fitting and loading our boats.

Meeting for business.

On Friday evening, the Mission Family convened for the purpose of establishing regulations by which to be governed on the journey; the result of which was, that we arise at half past four in the morning, attend prayers at five, breakfast at seven, dine at half past twelve, and sup at six; and that we depart from this place on Tuesday next, at ten o'clock.

The following regulations have been established for the government of our hands, hired as boatmen.

1st. All the men employed by the Superintendent and Assistant, must rise precisely at the ringing of the bell every morning.

2d. They must attend on the worship of God, with the Missionary family, every morning and evening, at the ringing of the bell.

3d. There must be an obliging behaviour towards one another, and all the mission family, and no profane or indecent language used on any occasion.

4th. There must be no farther use of ardent spirits, than what is considered necessary by the Superintendent and Assistant. And, especially, there must be no buying and drinking of ardent spirits, in the different places where we stop from time to time.

To hands who will agree to these re-

gulations, and who appear otherways qualified, we offer 50 cents per day, who will engage to go the whole of our journey, where we discharge them, giving them provisions to last them back to St. Louis. Under these conditions we have engaged nearly all the help we shall need.

We have engaged the same man to go with us as chief pilot, who went out with the Union Family the last year. He has been out since that time with the family who went to Elliot. He has just returned from his second voyage. You will understand that we go in two keel boats. As a steersman for the second, we have hired Mr. Barnes, who is attached to Mr. Badger's company. He does not wish to go for wages, but considers himself devoted to the Missionary cause. His circumstances, I conclude, are well known to the Board. He wishes to go on, not only to help us on the way, but to tarry with us through the season. He is a man, we understand, well skilled in the carpenter and mill-wright business, and understands blacksmithing and shoe making. He appears to be a man who might be beneficial to the Mission, and we should be glad, were it consistent, that he was joined to our family. If we are too fast in engaging him through the season, we wish you to let us know as soon as possible. The Agents, Messrs. Herron and Allen, in Pittsburgh, are remarkably active in assisting us. Many of the people here are very benevolent, and their donations amount to a very considerable sum. I cannot at present specify the full amount, but the Agents here will, undoubtedly, make a communication to you.

Monday, April 9. The weather is fine, and we are preparing to depart on the morrow.

Tuesday, April 10. This morning we expect to embark. The time is fixed at 10 o'clock. Brother Pixley and myself send our Journals separately at this time, as we journeyed apart, most of the way from Philadelphia to Pittsburgh.

NATHL. B. DODGE, Jun.

Mr. Pixley's journal, mentioned above, is not yet received.

CHARGE TO THE GREAT OSAGE MISSION,

DELIVERED AT THE REQUEST OF THE BOARD OF MANAGERS, BY THE REV. DR. ROMEYN,

MARCH 5, 1821.

CHARGE, &c.

As the occasion of this meeting is sufficiently known, and the importance of the mission rightly estimated by the Christian public, I proceed to discharge the immediate duty which the Board of Managers of the United Foreign Missionary Society have assigned to me. In doing this, fellow christians, members of this Mission Family, I shall endeavour briefly to unfold your duties; the manner in which they should be performed; the hindrances which you will meet, and the encouragements which must strengthen and support you. My observations on these topics, though general, will enable each of you to apply the same to your individual situation.

I. Give me your attention to your duties as missionaries. These will be compressed in the following particulars.

1. *Imitate the example of the "Lord Jesus Christ, who, though he was rich, yet for our sakes became poor."* His poverty includes in it, the whole course of his humiliation from his incarnation to his death, in which he *suffered*, as well as did the will of God.

We never can perform our duty in any relation of life, without experiencing more or less of tribulation, either internally or externally. In ordinary circumstances, the servant is not better than his master. He must, with the apostle, fill up that which is behind of the afflictions of Christ in his flesh, for Christ's body's sake, which is the Church. This is emphatically the case with Missionaries, "who for Christ's name's sake, go forth, taking nothing of the gentiles." In volunteering your services to the holy enterprise of bringing the Heathen to the obedience of faith, you have made a sacrifice of the endearments of civilized life. But the greatness of the sacrifice you will not be able to estimate, until you reach your destined station.

You are going to settle among savages of untamed spirits and of roving habits. The essential principles of social order are imperfectly understood, and but few of the real benefits of social intercourse, enjoyed. The passions of individuals are not controlled by public law, and therefore the indulgence of selfish gratifications, at every expense of human happiness, is allowed. Savage life, with all the splendid and imposing exterior of personal heroism; regard to the rights of hospitality, and the inviolability of promises, presents in its interior development, a state not merely frightful but appalling to the heart accustomed to partake in civilized and christian intercourse. Rousseau himself, spite of his eulogies on such a life, would have been the first to abandon its imaginary pleasures; and the avowed supporters of christianity have been compelled to introduce in their tales of fiction, illustrating this life, the mellowed colourings of the gospel of the grace of God to render it, I will not say attractive, but unrepelling. Whoever reads the life of Elliot and Brainerd, will be able to enter into the force and extent of these remarks. It is true they were solitary missionaries;—alone—unaided—struggling with all the bereavements and hardships of a life, spent among savages. But it is as true, that though you go out as a family, whilst you may encourage each other, your number is small. This smallness, whilst it continues to you the taste and relish for civilized, christian society, is not sufficient, of itself, to furnish you with adequate support under your bereavements and sufferings. You will have just so much of civilized Society as to keep you from absolute despondence, but not enough to enable you to enjoy social life.

Recollect, I now address you as social beings, formed for social intercourse—cast in God's providence among those who do not understand or use their social

nature for social happiness. The links in the chain which binds you to civilized society, and has heretofore made you partakers of its benefits, when you reach your station, will be broken, so far as daily conversational intercourse is included. And you will not have any temporal consideration to supply the deficiency of such a break.

You are going, not to classic, nor to sacred ground. The recollections which history furnishes, will not awaken in you feelings counteracting the despondence produced by a wilderness, uncultivated fields, and uncivilized society. No illustrious personages will be embodied to your memory—no mouldering columns of immortal genius will strike your eyes—no crowded cities, with their busy population, will attract your attention, or divert your sense of loneliness. Not a single shred of feeling which may soothe the Missionary in Hindostan or Palestine, will be awakened among the Osages. Their history is unknown—their ancestry is lost. The enthusiasm of a scholar wandering among the ruined cities of Greece—the sensibilities of a Christian travelling through the land where the Son of God was born—lived—died and rose again, and from whence he ascended on high, will not be awakened from local associations in that country to which you are going. You go to settle among strangers, not merely to yourselves, but to your God and Saviour—strangers who can furnish you with none of the comforts to which you have been accustomed—but may cause you, through the hardships and bereavements incidental to their manner of life, often, involuntarily to feel that you are not at home.

But why do you undertake this work, so replete with suffering? The answer to this question will be given in the following particular.

2. *Fulfil the command of Jesus Christ to his apostle, "I now send thee (to the gentiles,) to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance*

among them which are sanctified by faith that is in me."

You perceive that the design of this command is the salvation of sinful men from its commencement in time, to its consummation in eternity. This salvation consists in the forgiveness of sins here, and an inheritance among them which are sanctified hereafter. The indispensable and essential condition, or qualification for being made partakers of this salvation, is faith in Jesus Christ. The mean through which this faith is wrought, is the opening of the eyes, to turn them from darkness into light, and from the power of Satan unto God. The occasion does not require me to enter into any exposition in detail of these different parts of Christ's command to his apostle. Permit me simply to direct your attention to the mean, viz. to open their eyes. By this you well know, instruction in the essential truths of Christianity is meant, as the mean by which the Spirit of God turns sinners from darkness unto light, and from the power of Satan unto God.

To religious instruction, then, you are primarily to devote your intellectual faculties and personal exertions, that by it you may, through God's blessing, reclaim them from sin and death, and make them partakers of the enjoyments of civilized life, as well as of the hope of eternal life. Happily, in your case, there is no collision between the claims of civilization and christianity. You take with you the improvements of the former, in connexion with the truths of the latter. But forget not, that the former is the creation of the latter, and therefore act under the influence of that solemn declaration, "let God be true, but every man a liar." Go forth to your Missionary station, having your hearts thoroughly impressed with the meaning of the Apostle's language. "After that, in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified unto the Jews a stumbling block, and unto the

Greeks foolishness : but unto them which are called both Jews and Greeks, Christ both the power of God and the wisdom of God."

The central point of your religious instruction must be Jesus Christ in his mediatorial office. From that point diverge in the development of the corruption of human nature—the necessity of regenerating and sanctifying grace—the province of faith, and the duties of holy living. Determine to know nothing but Christ and him crucified, as the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the majesty on high. Let the salvation of sinners in the forgiveness of sins, and an inheritance among them that are sanctified, be the first object of your religious instruction. On its nature and extent, it is superfluous to enlarge on this occasion. Take care in unfolding this topic, and enforcing its claims on our corresponding improvement, to remind your pupils, young and old, that "*godliness is profitable unto all things, having the promise of the life which now is, as well as that which is to come.*" Whilst, therefore, you insist on the necessity of regenerating and sanctifying grace, in order to partake of the salvation of Christ, show that this grace cannot exist without corresponding fruits in the performance of those duties which belong to the different relations of life. Unfold the nature of these relations, domestic, social and civil, and the duties which each require, taking the word of God for your guide, and the cross of Christ as, if I may so express myself, *the guage*, by which both the nature of the relations, and their duties, may be estimated. It is incumbent on you to illustrate the manner in which the salvation of a sinner promotes his social character, and enables him to contribute to the enjoyments of social intercourse.

Dwell particularly on the moral duties, which derive their authority and efficiency from the grace of Christ, so far as the state of savage society requires. For instance, in their individual ca-

capacity, urge on them the necessity of industry in some particular calling, which whilst it occupies their attention, benefits their fellow men. In their domestic connexion, unfold the importance of the female sex, and vindicate the rights of wives to the place of helpmeets, not slaves. In their neighbourhood intercourse, direct their attention to those multiplied courtesies and mutual exertions, which may make it a fruitful source of enjoyment and improvement. In their political state, explain to them the origin and nature of civil government, with the duties of those who govern, and those who are governed, according to the Scriptures.

Think not that these things are foreign to your mission; for recollect what I have already said, "you carry out with you the improvements of civilization in connexion with the truths of Christianity." You are sent out that, by the blessing of God, you may open the eyes of these Indians in all those matters which contribute to their temporal as well as spiritual comfort—which qualify man to be a blessing to his fellow man in this life, as well as fit him for the everlasting enjoyment of God.

But it may be asked if you succeed in your work, what will be the distinctive visible character of these converts from Heathenism?

3. *Unfold this to them in the Apostle's words: "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord, in whom ye also are builded together, for an habitation of God through the Spirit."*

Here you have the nature of the Church of God stated in the plainest manner. It is a Society, of which the members are fellow citizens, united together in Christ as their Lord, through the operation of his Spirit. On this topic enlarge to your hearers, that thus you may correct their mistakes about the

conduct of nominal Christians, and wipe away the stain which they have brought upon your Master's name, as also show them the real cause why Christianity produces civilization in its fairest, purest form. From the intercourse which they have had with Christians, as they consider all whites to be, they have connected Christianity with the conduct of these persons. Undeceive them, by teaching that a Christian is a saint, under the government of the Lord, guided by his Holy Spirit. But at the same time make them to understand, that he is not an insulated being, disconnected from his fellow men. On the contrary, unfold to them this essential truth, that the distinctive visible character of every convert to Christ is, that of a member of the household of God. His conversion has not destroyed his social nature, but sanctified it—has not separated him from his relations and friends, but given him new vigour and efficiency to benefit them in their most material interests. Besides, his conversion has introduced him into a new social relation, viz. a fellow-citizen of the saints in which he can indulge his social feelings under the direction of the spirit, with increased and purer satisfaction to himself and service to others. In discussing this subject you need not enter on the controversial ground of Church government. Confine yourselves to this simple point, the Church of God is a *Society* composed of sinners in the judgment of charity, redeemed from their vain conversation. In enlarging on this point, press on them the peculiarity of this Society—its essential difference from worldly Society and the duty of carrying out their social nature, under the sanctification of the Holy Spirit in all their intercourse with each other and the rest of mankind. In the sanctified operations of our social nature, it is, that we alone can find the true cause and germ of civilization. By proving this, you will exhibit Missionary Societies the best friends of the temporal condition of Indians, as well as of their external happiness.

II. I proceed to the manner in which your duties must be performed. The

following particulars will explain my views on this subject—views, the result of my knowledge of the Indian character.

1. *Be steadily engaged in disciplining your understandings, so that you may satisfactorily convince your missionary pupils of the superiority of your knowledge above theirs, on all subjects in which you have undertaken to instruct them.*

This will be no hard matter in the various improvements of civilized life; for of his, by their intercourse with our citizens, they have become conscious. The difficulty will be found in teaching them the truths of Christianity, and in enforcing on them its duties, in their connexion with these truths. The intellectual powers of the Indians have not been properly estimated by a large part of those who support and direct missionary efforts among them. They are far removed from the stupidity of Hottentots and the systematic perverseness of the Hindoos. They have sagacity and acuteness of perception, and are unfettered by the slavery of casts. The questions and objections which they will propose to you, are those of common sense directed by a vigorous understanding, constantly exercised upon the objects of sense—for whatever religion they have, it is the result of tradition, and their moral code is the creature of circumstances. Recollect that you are going to labour among a tribe who exhibit the fairest and noblest example of the Indian character intellectual and social that are left: and if among the degenerate Senecas—degenerated by their connexion with ungodly and impure whites, a Red Jacket has arisen, keen, subtle and powerful in retort—what may you not look for in an Osage when once enlisted against the Religion of the Son of God?

It is not chiefly the study of books, explanatory of divine truth, but the study of human nature upon the principles of common sense, to which your duties will call you. And in this important work make yourselves masters of the analogy existing between the maxims which govern men for the most

part in the affairs of this life, and that disposition and conduct relative to the life to come which the Scriptures require. You can expect no special inspiration as that which the Apostles in their Missionary efforts enjoyed, and therefore under the ordinary influences of the Spirit, you must qualify yourselves more and more, by the exercise of your understandings for your work. Take for your models such men as Carey, Marshman, Ward, Morrison, Martyn and others. Waste not your time or opportunities in the mere devotional exercises of the heart, but aim more and still more at the increased sanctification of your minds and the direction of their energies to the destruction of ignorance in all its multiform varieties and effects.

2. Since you go out as a family take care that you preserve the spirit of harmony.

You have come together from different parts of our country, strangers to each other. Among you, small as your number is, there still exists the variety of human character. Exercise towards each other the spirit of mutual conciliation in all matters, where you differ in judgment or feeling. Preserve and manifest subordination, the one to the other in the relations which you sustain to each other. In such subordination there is no tyranny allowed on the one hand, or servile compliance on the other required. It is in a family as in states, some must have authority—others must submit. Guard against the pride of opinion, and the tenacity for certain measures, which it may produce. Remember that in your domestic capacity you are to furnish to the Red Brethren an example of the effects of the Gospel upon your social nature. If you disagree and the disagreement is disclosed, you cannot, with success, endeavour to convince them of the advantages and blessings of the Christian Religion. You will afford a practical argument against all your instructions and warnings. Let the Osages see in your case an evidence of the Psalmist's declaration, "Behold how good and how

April, 1821.

pleasant it is for brethren to dwell together in unity," and constrain them to say as the ancient Pagans did, "See how these christians love one another."

3. In the discharge of your duties display those tempers of mind, which especially illustrate the superiority of the christian character above theirs.

Be meek and lowly in mind as your master was in all the varieties of his bereavements and sufferings. You may meet with ill treatment—you may have just cause for anger—but suppress your feelings and avoid retaliation. Recompense to no one evil for evil; if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou wilt heap coals of fire on his head. "Be not overcome of evil, but overcome evil with good."—Imitate the example of your master, who "though he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. Thus discountenance their revengeful disposition, which is the fruitful source of so many and diversified sorrows to them in their social state.

Be wise as serpents and harmless as doves. Let your practical wisdom be embodied in the lovely form of Christian innocence. Avoid the cunning of the savage, and display the prudence of believers in the truth of God—a prudence which is not temporizing or adapted to circumstances—but fearless and exercised under the paramount authority of Him who is the Lord of conscience, as well as of providence. Exhibit in your conduct the difference between these contrary qualities, so as to prove the superiority of the latter over the former.

Be courageous, not fearing man, but confiding in God. There is no character more despicable in the Indian estimation, than that of a coward. Let your pupils know the difference between Christian and Pagan courage. I cannot better illustrate my meaning than by quoting the words of a convert from among our aborigines. Speaking of a Missionary* who had brought to his tribe the words of peace, he says, "when he

* Mr. Mack, a Moravian.

had finished his discourse, he lay down upon a board, fatigued by his journey, and fell into a sound sleep. I then thought what kind of man is this? There he lies asleep. I might kill him, and throw him out into the wood, and who would regard him? But this gave him no concern." Manifest the same fearless confidence in the providence and grace of God, on all occasions, which this Moravian Missionary did. Impress their minds with the fact, that you fear him who can cast both soul and body into hell, more than those who can only destroy the body. Let them see that your courage springs from your connexion with him who is Lord of time and eternity. Guard carefully against the ostentation of courage, and every thing which approximates to presumptuous boldness. Be strong in the Lord and in the power of his might, realizing that not a hair of your heads can be touched without his permission.

4. Perform your duties in unfeigned, unreserved, simple reliance on the truth of God.

Let living faith be your animating, constraining, and persevering principle of action. If the path of duty be plainly marked out to your full conviction, be not diverted from it by frowning providences. Always recollect that the word of God is your guide, exclusively.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

Act as Abraham did, who, when he was called to go out into a place which he should hereafter receive for an inheritance, obeyed; and he went forth, not knowing whither he went. Imitate him also, who, against hope, believed in

hope, that he might become the father of many nations.

III. Lend me your attention to the hindrances with which you will meet in the performance of your duties. They are the following, viz.

1. The mode of living among these Indians.

Though they reside in villages, and have made some advances in agriculture, yet still they have to depend for the principal part of their support, on hunting and fishing. Hence their habits are of a roving nature, which increases the restlessness of feeling common to those who have no constant employment to engross their attention. This state of society will, to a great degree, embarrass your operations, as it will cause breaks in the continuity of your instruction to young and old, especially the male part of the population. Steady attendance on the schools by the children, will be the work of time, as also their attention to study in school. And parental affection, when you attempt to enforce subordination upon their minds, will not unfrequently be enlisted against your success. The confinement and persevering industry, so necessary for acquiring a knowledge of the mechanic arts, and to improve in agriculture, are hostile to the feelings of those who are accustomed to roam at large in the chase, or while away time on the water, in angling. All these things, and many others of the same nature, will try your patience; obscure your prospects, and severely tax your faith.

2. Their ignorance of religious and moral truth, is a hindrance immovable by any power save that of God.

And here I cannot more forcibly convey to your minds my meaning, than in the words of a masterly writer of the present day.* "The ignorance which pervades the heathen nations is fully equal to the utmost result that could have been calculated from all the causes contributing to thicken the mental darkness. The

* Foster on Popular Ignorance. With the author's own use of his ideas, the present is substituted for the past.

feeble traditional glimmering of the truth that had been originally received by divine communication, has long since become nearly extinct, having, as it were, gone out in the act of lighting up certain fantastic inventions of doctrines, of which the element is exhaled from the corruptions of the human soul : In other words, the grand principles of truth imparted by the Creator to the early inhabitants of the earth, have gradually lost their clearness and purity, and at length passed out of existence, in yielding somewhat of their semblance and authority, through some slight deceptive analogy, to the varieties of fancy and notion which sprang from the inventive depravity of man." " They do not know the essential nature of perfect moral goodness or virtue ! How should they know it ? a depraved mind cannot find in itself, any native conception to give the bright form of it. There are no living examples of it. The men who hold the pre-eminence in the community are generally, in the most important points, its reverse. It is for the divine nature, manifesting itself and contemplated, to have presented the archetype of the idea of perfect rectitude, whence may be derived the modified exemplar of human virtue. And so would the idea of perfect moral excellence dwell and shine in the understanding, if it was the true divinity that men behold in their contemplations of a superior existence. But when the gods of their heaven are little better than their own qualities, exalted to the sky to be thence reflected back upon them, invested with the charms and splendours of their own creation, their ideas of Deity evidently co-operate with all that makes it impossible for them to conceive a perfect model of human excellence. See the mighty labour of human depravity, to confirm its dominion ! It would translate itself into heaven, and usurp divinity, in order to come down thence with a sanction for man to be wicked." Such a system of religion must entirely vitiate the theory of moral good and evil ; and if, in spite of all its power of subversion, any moral principles still maintain their ground in the convictions of the understanding, yet

their practical efficiency is lost. This is the great difficulty which you will have to encounter.

To turn from a false religion—false views of God and of our duty ; to serve the true and living God, is beyond human power to accomplish. You will often mourn over the deplorable effects of ignorance—its appalling power—its direful fruits. The difficulty is the greater, because the heathen to whom you go, as you have heard, possess strong and acute natural intellects, which have been disciplined and brought to maturity, under the influence of ignorance of the true God. This ignorance is deplorably great, as you will find when you make yourselves masters of their traditionary accounts.*

3. Another hindrance you will find in the wicked examples and pernicious influence of the whites, who have any connexion with them.

The extent of this connexion, I cannot tell ;—but this I know, that you will very soon after your settlement, find the emissaries of the devil, in the forms of your unrenewed countrymen, and natives of European countries, pitching the tabernacle of their master alongside of the temple of your God. These men will be like thorns in your flesh, to harass and distress you. They will endeavour to infuse doubts in the minds of the Osages, concerning your motives ; they will suggest to them objections against the necessity of the grace of God ; they will tempt them to the habits of intemperance. Like their master, they will assume every appearance that is practicable, to ensure their success and your failure. I will not condemn the whole mass of Indian traders ; but this much I will venture to say, that the majority are unprincipled men. Few can resist the temptation to leave their consciences at home, and cheat and ruin the Indians without any compunction. Be not overcome by their evil ; but overcome it by your good conduct.

4. Your own imperfect sanctification is the last hindrance of which I shall take notice.

Of this you will have many painful

* See Lewis and Clarke's Travels, Vol. I.

proofs, both as it respects the success of your work, and the state of your own souls. It may be, that discouraging circumstances will make you call in question your fitness for the work which you have undertaken—and, by a very natural transition, the reality of your own interest in the Lord Jesus. Depend upon it, that your labour of love and work of faith will severely try your personal religion. It is a hard matter for a person in civilized society, with all its comforts, to take care of his own soul;—how much harder to have the additional duty of taking care of the souls of the Osages. If the apostle was constrained to cry out, O wretched man that I am; who shall deliver me from the body of this death?—need you expect to escape? Many a time, involuntarily you will cast a lingering look to the homes you have left, and the friends from whom you are separated, and contrast them with your new home, and new friends. Retired from the duties of the day, and alone, before you are aware, the forms of near relatives, and beloved associates, will embody themselves to your view, and, in imagination, you will be present with them—until the reality of your state terminates the delightful dream. You will not be able to prevent the recollection of the Bethels, where you have enjoyed the presence and blessing of God, during the first years of your conversion to the truth as it is in Jesus. Your social nature, in these and similar ways, will make you conscious of many deficiencies; produce many sorrowful feelings; and, for the time, mar the missionary zeal. Unconsciously, the love of the souls of the Heathen will be merged in the awakened life of kindred attachments, and of believing relationships. If these exercises occur, draw no unfavourable conclusion of your personal religion; write no bitter things against yourselves. The heart of missionaries must not necessarily be steeled to the claims of relationship and friendship.

IV. I proceed lastly, to unfold to you, your encouragements.

1. You are embarked in a work which

your master approves, and which some of his people must do.

I am aware that an objection here presents itself to such Societies as that under which you are going forth. The objection is this: that the church, in her organized form, is bound to send forth missionaries, through the medium of her ecclesiastical authorities. On the principle involved in this objection, the churches of England, Scotland, and Holland have heretofore exclusively acted. On this principle, the Moravian church has uniformly acted; and, if I am not greatly mistaken, the Wesleyan Methodists act. The operation of this principle is not merely, through the grace of God, to make converts to Christianity, but to incorporate these converts into a body, ecclesiastically subordinate to the government of the denomination. Missionary Societies, on the contrary, whilst they assume not the right of ordination, still direct the operations of missionaries. Composed of members belonging to different denominations, they leave out of view the differences of opinion about government, and suffer their agents to form churches, as circumstances may require. They waive altogether the *jure divino* claims of Episcopacy, Presbyterianism, and Congregationalism, in the higher and more important object of converting sinners unto God, and qualifying them for heaven. In this respect, then, they are ecclesiastical anomalies, and bear a resemblance to the regular, uniform operations of church government in its different forms, which the eccentric paths of comets do to the stated movement of the planets in their orbits round the sun. They constitute one of the providential means which the Redeemer uses for the extension of his kingdom of grace.

2. You have the promise of your Master, that he will be with you. For after he gave the commission to his disciples, to go into all the world to preach the gospel, he added, Lo, I am with you always unto the end of the world.

The heathen are his possession, and the uttermost parts of the earth his inheritance. He will, in his progress to

universal dominion, either utterly destroy, or radically purify every political and ecclesiastical establishment which is contrary to his supremacy and grace. In your case, you have the government of your country enlisted as your patrons,* together with a large proportion of them who love our Lord Jesus Christ in sincerity and truth. The countenance of the former, and the prayers of the latter, are united in bidding you be of good cheer, and go forth to the help of the Lord against the mighty.

The predictions of Scripture will be accomplished; 'all nations shall be blessed in Jesus, and all nations shall call him blessed.' Recollect the success of the Missionaries in the South Sea Islands, in Hindostan, and in Africa. The natives of these places are not more precious in the sight of the Lord than the Osages; nor is it more difficult for him to make you instrumental in converting them, than he has contributed to the success of your fellow labourers among the former.

3dly, and finally, remember your reward.

Next to those who are immediately called to martyrdom, the faithful Mission-

* It is due to the President of the United States, and the Heads of Department to whom the Indians are immediately committed, to state, that they have most promptly and liberally aided the different Missionary Societies, whose efforts are directed to that long neglected and much injured race of men.

aries of the Cross, among perishing pagans, hold the highest place in the Church of God. If you are real Missionaries, you go with the spirit of martyrs, not counting your lives dear, so you may testify to the gospel of the grace of God, and win souls for him who poured forth his soul a sacrifice unto God, to redeem us from the curse.

Let the prospect before you, of rest; blessedness, and glory everlasting, animate your hearts and nerve your exertions. What though your duties are more than ordinarily arduous; what though your trials may be distressing and severe; what though your success be but little?—a very short time will find you relieved from labour and sorrow, and introduced into his presence, who is all your salvation and all your desire.

Think of the rapture which you will enjoy, if some, converted by your instrumentality, unto God, from among these Heathen, meet you there, and unite in the song of triumph to Him that sitteth upon the throne, and to the Lamb for ever and ever. But especially think of the higher rapture, when you shall hear the Judge himself say to you, "Well done, good and faithful servants, enter ye into the joys of your Lord." Then, with the converted Osages, and the rest of the ransomed of the Lord, you will sing the everlasting song in full chorus, "O give thanks unto the Lord, for he is good; for his mercy endureth for ever."

MINUTES OF THE ECCLESIASTICAL COUNCIL,

AT THE DISMISSION OF THE REV. MR. PIXLEY FROM HIS PASTORAL CHARGE,
IN WILLIAMSTOWN, VERMONT, FEBRUARY 19, 1821.

MINUTES, &c.

IN consequence of letters from the Church of Christ in Williamstown, an ecclesiastical Council convened at said Williamstown on the 19th day of February, 1821, to take into consideration the expediency of dissolving the connexion between the Pastor, the Rev. BENTON PIXLEY, and the Church and Society in said Williamstown.

Present from Brookfield Church, Rev. ELIJAH LYMAN, Pastor; Deacon ELISHA ALLIS, Delegate;—Braintree, Rev. AMMI NICHOLS, Pastor;—Montpelier, Rev. CHESTER WRIGHT, Pastor; Brother SAMUEL GOSS, Delegate.

The Rev. Elijah Lyman was chosen Moderator, and the Rev. Chester Wright, Scribe.

The congregation being convened, the

meeting was opened with prayer by the Moderator.

A letter to the Rev. Benton Pixley from Mr. Z. Lewis, Domestic Secretary of the United Foreign Missionary Society, giving him official information of his unanimous appointment, with his family, to the Missouri Mission, was laid before the Council. Information was given to the Council, that the said letter had been laid before the Church, and that the Church unanimously agreed with the Pastor in submitting the question of his dismissal to the Council. Information was also given, that the Society, under existing circumstances, will make no opposition especially, as, although they desire his continuance with them, there does not appear a prospect of his obtaining an adequate support.

The Council retired for deliberation, and came to the following result, viz.

That, in the opinion of this Council, the Rev. Benton Pixley is called, in the Providence of God, to engage in the Missouri mission. The Council, therefore, consider it expedient, that the pastoral relation between him and this Church

and people be dissolved, and it is hereby dissolved.

The Council add, that they recommend the Rev. B. Pixley as a good minister of Jesus Christ, and affectionately give him the right hand of fellowship, that he should go to the heathen. They commend him and his family, and all the members of the mission, and the respectable Society by whom, under God, they are sent out to the care and protection of the Great Head of the Church.

The Church and Society, now left destitute of a Pastor, the Council also commend to the mercy of God in Christ Jesus, praying they may be protected, and built up in faith and holiness, and in the order of the gospel, and supplied with a Pastor after God's own heart, who shall break to them the bread of life, and be instrumental in training up many sons and daughters for the kingdom of Heaven.

The above voted unanimously as the result of Council.

ELIJAH LYMAN, Moderator.

CHESTER WRIGHT, Scribe.

Williamstown, Feb. 19, 1821

AMERICAN BOARD OF COMMISSIONERS.

JOURNAL OF THE CHOCTAW MISSION, EMBRACING AN ACCOUNT OF THE SICKNESS AND DEATH OF MR. BECKWITH AND MR. FISK.

THE *Missionary Herald* of the present month, continues the *Journal* of the Choctaw Mission, from the 14th of July to the 27th of September inclusive. From this *Journal*, we select the passages which relate to the general sickness of the Mission, and to the death of Mr. Beckwith and Mr. Fisk.

Sickness and death of Mr. Beckwith.

September 3, 1820. Mr. George Beckwith, of Conn. who was taken sick while passing through the nation, and has been with us the last 12 days, has, for a week past, been declining. He has not been exercised with as much pain as is common in the bilious fever, yet his sickness has been severe, and attended with great debility. Last night his symptoms were very alarming. This day he is a little revived, though we have but faint hopes of his recovery.

4. The Lord, in his holy providence, is again calling on us to be also ready. Mr. Beckwith died this morning, about half past 9 o'clock. During the last 36 hours he has been speechless, and apparently destitute of reason. It would have been pleasant and profitable, if we had been permitted to enjoy his pious conversation, after it became evident that he could not recover. Since he has been with us, until he became unable to converse, we have had increasing evidence, that he was a follower of the meek and

lowly Jesus. We trust, that he has exchanged this world of sin and suffering, for the abodes of eternal happiness.

This evening the remains of our departed friend were deposited in the mission burying ground. Mr. B. was a native of Hartford, Con. where his parents and friends now reside. Last autumn he went to New-Orleans for the benefit of his health. He came to Elliot intending to tarry awhile, if there was any employment in which he could be useful to the mission. But God, in his holy providence, brought him here for another purpose. We were happy to have it in our power to administer to the comfort of a pious stranger, on a sick and dying bed.

25. Brother Pride has been sick several days with the ague and fever.

Sickness of Mr. Fisk.

Sept. 3. Sabbath. Brother Fisk very unwell, though able to attend meeting. He was in good health yesterday morning, and laboured hard all day. In the evening, he went into the creek for the purpose of bathing; was attacked by a chill as soon as he came out of the water, which has continued ever since, attended with severe pains. Sister Finney's babe is very sick; was seized violently, and has had two spasms, which have occasioned some anxiety.

4. Brother Fisk much worse; has a violent fever, accompanied by severe pains.

6. Brethren Williams and Howes returned. They left brother and sister Wood very feeble, and it was thought they would not be able to travel before cool weather. Brother Howes has had the ague and fever most of the time since he left Elliot.

Brother Fisk has a settled bilious fever, which rages with great violence, and is attended with alarming symptoms. Fearing that, as his disease advanced, he might be deprived of reason, he this day, with entire composure of mind, made his will, and settled all his temporal affairs.*

* Mr. Fisk gave his whole property, amounting, in his estimation, to about 800 dollars, to the Board, under whose direction he had been employed.

Edit. of Miss. Herald.

Several of the children, who remain during the vacation, are unwell, and one of them has for some days been confined with a fever. We would acknowledge the goodness of God in so far restoring to health brother Pride and sister Williams, that they are able to attend on the sick.

10. Our dear brother Fisk, feeling a little revived about noon, requested the family to be collected, that he might have the privilege of addressing them once more before he died. He first spoke very affectionately to the brethren and sisters; exhorted them to live together in peace, and abound in the work of the Lord. Speaking of the dispensations of Providence towards this mission, he said, that notwithstanding they were dark and mysterious, yet the cause was God's, and therefore it would prosper; and that, though one and another might be taken from the field, yet their places would be supplied. He wished it to be distinctly stated to his friends, and the Christian public, that he never, for a moment, regretted leaving his native land and engaging in the missionary service. He said, there was nothing for which he wished to live, excepting that he might labour longer in the cause. He then spoke to the hired men, and others present, exhorting them to attend to the great concerns of their souls; and assured them of a future judgment and the retributions of eternity. At parting, he again exhorted the brethren and sisters to be of one heart and one mind, and to let the love of God dwell constantly within them. He spoke of his confidence in the redemption of Christ; acknowledged his own pollution; but said he trusted in the blood of Jesus for cleansing from all sin.

12. To a brother, who inquired after his health, brother F. replied, "I feel as if I was wearing out." Do you see any thing in this world worth staying for? "Not at all. If the Lord has done all that he has to do by me, I can go cheerfully." Then pressing the hand of brother J. who had been conversing with him, he said, "let the glory of God be the great end of all you do. With how

much more satisfaction could I look back on my life, if it had been different in this respect."

15. This morning brother Fisk's symptoms appeared more favourable. He slept and breathed easily, and was more free from pain. This evening his sleep appears to be a lethargy, from which it is impossible to awake him.

16. About nine o'clock this morning the family were collected, as it was believed that our dear brother was near his end. Deep hollow groans, with difficult respiration, and a pulse scarcely perceptible, admonished us of his approaching dissolution. But, through the atoning blood of Christ, death to him had lost its terrors. When asked for what we should pray, he said, "only that I may wait with patience till my change come." In the afternoon, he revived, and requested that a hymn might be sung. Though unable to join with his voice, his whole soul was engaged, and almost in an ecstasy, while he heard the 222d of the select hymns.

"While on the verge of life I stand," &c.

He was desirous that the time should come, when he might lay his head on the breast of Jesus, and breathe his life out sweetly there. He had often manifested a strong desire to see brother Kingsbury once more; and he said this morning he did not know why he was spared, unless it was, that he might enjoy this privilege. About sun-set brother K. arrived. He did not hear that brother Fisk was sick until last evening.

17. This morning our brother spoke with interest of the holy Sabbath, and hoped he might be permitted, on this blessed day, to enter into his rest. Though we had but faint hopes of his recovery, yet no exertions were remitted, which were judged to have a favourable tendency. Brother Williams has been ill for several days, and is threatened with a fever. In the evening brother F. lay several hours apparently in the agonies of death.

18. This morning our dear brother appears a little revived, which has again raised our hopes. Brother Williams is

very sick with the fever, attended with violent pains in the head and back. Brother and sister Jewell's child is also sick. Dr. Pride and brother Howes are still feeble.

Sent a boy this morning with provisions to meet the waggon, that went after brother Wood.

19. Heard last evening that brother and sister Wood are comfortable and moving on towards Elliot. Brother Williams is somewhat relieved by the medicine which he took yesterday.

Death and character of Mr. Fisk.

Brother Fisk is evidently wasting away, though evidently free from pain. Having naturally a strong constitution, he is continued much beyond our expectation.

About 11 o'clock, A. M. he was perceived to fail rapidly; and it was soon evident that the change, which he had so long desired, was speedily approaching. He continued to breathe till about a quarter past 12 o'clock, when, without a struggle or a groan, he sweetly fell asleep in Jesus. *Blessed are the dead, who die in the Lord.* We have no reason to mourn on his account. For him to die was gain. Ours is the loss. In all the cares, and labours, and anxieties of this mission, the deceased cheerfully bore a large share. In laborious industry, in patient self-denial, in pious example, in holy and ardent devotion of soul and body to the missionary cause, he was pre-eminent.

The Choctaws, who came around him said, "The good man was going to die and they came to see him." To one of them he said, "Be not discouraged. God had a little work for me to do here, and I have done it, and am going to leave you. But be not discouraged. God will not suffer his work among the Choctaws to cease; he will send other men to teach your children."

20. To day with many tears, mingled with Christian consolation, we consigned the lifeless remains of our dear departed friend to the silent grave, there to wait till the morning of the resurrection. The friends of missions have much occasion

to rejoice, that there has been such a labourer in the missionary field, and with us will long lament the loss we have sustained.

22. About 4 P. M. through the kind Providence of our God, we had the pleasure of welcoming to this consecrated spot, our dear brother and sister Wood, who have so long been detained by sickness. We trust the meeting was truly happy to us all. They are still feeble, the fever and ague not having yet left them.

27. Brother Williams more comfortable. Brother Jewell has a chill accompanied with fever. Seven of the family are at this time afflicted with this disease, though most of them are able to be out, excepting two or three hours, while the paroxysm of fever is on them.

The latest advices from the Choctaw Mission are mentioned in the *Missionary Herald*, as follows :

Reinforcements of the Choctaw Mission.

The missionary boat, which left Pittsburgh, Nov. 4th, with Messrs. Smith, Cushman, Bardwell, and their families,

Messrs. Byington and Hooper, Miss Frissell and Miss Thatcher, on board, arrived at the Walnut Hills, near the mouth of the Yazoo, about the last of January. The members of the family were all in good health. They had been comfortable during their passage ; which was long, in consequence of the rivers being low.

Mr. Dyer was down from Elliot to meet them. Mr. Smith, his family, and Mr. Byington proceeded to go up the Yazoo in a batteau. Mr. Cushman with his family, and Mr. Hooper, were going across to the new establishment, in a waggon. Mr. Bardwell, and the rest of the company would remain in the large boat, till the mission keel boat should come down from Elliot and take them up with all their baggage and the boxes of clothing, &c. which had arrived at the Hills from New Orleans.

These brethren had received many donations, and experienced many kind attentions from the inhabitants, living on both banks of the Ohio, at many places in its long course.

Our last letter from Mr. Byington, was dated Feb. 21st, and received March 24th.

Foreign Intelligence.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

MISSION TO THE SANDWICH ISLANDS.

THE following account of George Tamoree, son of the King of Atooi, who accompanied the Mission to the Sandwich Islands, and the subsequent Journal of Mr. Ruggles, one of the two Missionaries who were present at the first interview between George and his Parents, after a separation of seventeen years, will be perused with no ordinary interest. They are copied from the *Connecticut Mirror* of a late date.

Account of George Tamoree.

George Prince Tamoree, whose Indian name is Hoomehoome, is a native of Atooi, one of the Sandwich Islands, and the son of Tamoree, King of two of those Islands. Tamoree, from his frequent intercourse with Americans and Europeans who often stop at Atooi on their route to China, has acquired considerable information, and has for a long

time showed a great desire to introduce among his own people the arts and improvements of civilized life. In furtherance of these views he sent the young Prince to America, when but six years of age, under the protection of an American captain, with directions that he should be well educated and then return to Atooi ; and a considerable sum of money was advanced by the king for the education

D d d

April, 1821.

of his son. He arrived at Boston about the year 1806, and was immediately put to school by his guardian, Capt. R——. A series of misfortunes soon after befel the gentleman to whom he was intrusted, and the consequence was, that the funds advanced for the education of George were lost, and he was left to subsist entirely upon the charity of his instructor, who, for a while, supported him entirely at his own expense. After a while, his preceptor relinquished the occupation of school-keeping, and commenced the business of a joiner. George was now taken into the shop, and continued to work at the business several years. He at length became discontented, left his business, and engaged himself to a farmer in Massachusetts. Being obliged to labour hard in his new occupation, and receiving very bad treatment, he absconded. This was about the beginning of the late war. He went to Boston, and immediately enlisted on board of one of our armed vessels. He soon after had the honour of taking a part in several of our naval victories, in which he showed great bravery. He was badly wounded in the engagement between the *Enterprize* and *Boxer*, in attempting to board the enemy's vessel from the yard-arm, in which he finally succeeded, and the British sailor who wounded him was slain by an American who came to the support of young George. He remained in the navy until the close of the war; when our fleet was sent up the Mediterranean he became one of the crew of the *Guerriere*, Com. Decatur, and was in the engagement between that vessel and an Algerine frigate. Upon his return from the Mediterranean his history became known to some humane persons, who immediately applied for his release, in order to give him the education which was originally designed for him. He was given up, and became a member of the Foreign Mission School at Cornwall in this State, where he remained with several other of his countrymen, who have been educated in the same school, until they embarked with the Missionaries for their native Isles.

Prince George is now about 23 years

of age, of good stature, light complexion, handsome features, and of a gentle and tractable temper. He spoke English fluently, and could read and write before he entered at Cornwall. He has since acquired a respectable education, and being possessed of a good mind and an active spirit, it is but reasonable to hope, that, should his life be continued, he may yet do very much for the happiness of his benighted nation. His conduct to the missionaries during the voyage, and after their arrival, is often mentioned in the letters and journals which we have seen, in such a manner, as to leave no doubt that he fully appreciates the importance of the mission, and that he intends to give it his countenance and support.

Return of George Tamoree to Atooi.

Extracted from the Journal of Mr. and Mrs. Ruggles.

May 2. To-day brother Whitney and myself have been called to leave our dear little number at Woahoo, to accompany George P. Tamoree to his native Isle, and to the bosom of his Father. It was trying to us to part from our brethren and sisters, and especially from the dear companions of our bosom, not knowing when an opportunity will offer for us to return, as vessels rarely sail from Atooi to the Windward Isles. But if *duty* has called us to the separation, we trust that a gracious God will, in his own time, return us again to the embraces of our friends, and permit us to rejoice together in his goodness.

We have a fine breeze, which we expect will take us to Atooi in 24 hours.

May 3. Made Atooi at day-light this morning. Like all the other islands, its first appearance was rude and mountainous; but, on approaching nearer, beautiful plains and fruitful vallies present themselves to view, looking almost like the cultivated fields of America, while large groves of cocoannts and bananas wave their tops, as if to welcome us to their shores. Can this, thought I, while passing these pleasant fields, be one of the dark places of the earth, which is fill-

ed with the habitations of cruelty? Has the Sun of Righteousness never yet shone upon it? Is it a fact that these immortal beings are shrouded in midnight darkness, without one minister of Christ to direct them to the city of refuge—the place of rest and glory? Alas! they are heathens. Their mean and scanty dwellings, and the appearance of the natives which have now come alongside of us, plainly bespeak that they are yet savages, ignorant of God, and unacquainted with the gospel. They have indeed thrown away their idols as worthless things, unable to save them; but they have not heard of Jesus; no Christian has yet said to them, there is a God in heaven who made them and the world, nor pointed them to the Saviour, “the Lamb of God, who taketh away the sins of the world.”

O thou God of nations, here make thyself known—here plant thy cross, and possess this land.

At 11 o'clock came to anchor at Wi-mai opposite the fort. A canoe came off to us, with several of the king's men, one of whom could speak English. George had kept himself concealed in the cabin, until we told him that one of his father's favourite men was on board, and we thought best that his arrival should be made known to him.—We then introduced him to the young prince; he embraced him and kissed him, and then without saying a word, turned round and immediately went on deck, and into his canoe, telling his companions they must go on shore, for their young master had come. A salute of 21 guns was soon fired from the brig, and returned from the fort. Brother Whitney, George, and myself, made preparations and went on shore; on account of the surf, we were obliged to land half a mile west of the king's house. We were there met by a crowd of natives who would have obstructed our way entirely, had there not been men appointed to clear a passage for us, which they did by beating them off with clubs. When we arrived at the house, Tamoree and his Queen were reclining on a sofa; as soon as George entered the door, his father arose, clasped him in his arms, and pressed his nose to his son's,

after the manner of the country; both were unable to speak for some time. The scene was truly affecting, and I know not when I have wept more freely. When they had become a little more composed, Tamoree spoke, and said his heart was so joyful that he could not talk much till to-morrow; but discovering brother W. and myself, who had till then remained almost unnoticed, he inquired who we were. George then introduced us to him as his friends, who had come from America to accompany him home.—The old gentleman then embraced us in the same manner as he had done his son, frequently putting his nose to ours, and calling us his *hicahe* or friends. A supper was soon provided for us, consisting of a couple of hogs, baked whole, after the American manner, several fowls and a dog, cooked after the style of the Island, together with potatoes, tarro, bananas, cocoanuts, and watermelons, brandy, gin, wines, &c. The table was set in good style, and our supper was indeed excellent. A new house was assigned for brother W. and myself during our stay on the Island, a few rods from the king's, and several men to attend upon us. We shall now retire to rest, after looking up to God with thanksgiving for mercies already received, and humbly praying that a blessing may attend our visit to these heathen. Perhaps it will be the first christian prayer that was ever offered to God on this Island.

May 4. This morning early, I went to the king's house, and was met at the door by himself and the queen, who took me by each arm, led me in and seated me between them upon the sofa; and after having several times put their noses to mine, the king inquired if it was true that I had lived with Hoomehooome (the real name of George) in America, and eat with him, and slept with him, saying his son had told him many things that he could not fully understand, and that I had been his friend a long time, and would stay here and instruct his people to read. I told him it was true, and that the good people of America who loved his son, and loved him and his people, had sent several men and women to in-

struct his people to read and work as they do in America. When I told him this, he, with his wife, broke out in one voice, "*mili, mili, nove loah aloha America*; that is, *good, good, very great love for America*; and then burst into tears. After a short time, he asked me how long I would be willing to stay and teach his island. I told him I wished to spend my life here, and die here. He then embraced me again, and said, "*kacke vo'u oe, mahkooah oe o-ou wihena o ou mahkooah oe*," that is, *you my son, I you father, my wife you mother*. I endeavoured to tell him something about God, but the subject was entirely new to him, and he could understand but little.

This afternoon brother W. and myself walked in the valley of Wimai, where we found cocoanuts, bananas, plantains, taro, potatoes, oranges and lemons in abundance, and a few pine apples and grapes. The soil is of the best kind, and I doubt not would yield excellent grain. A stream of water passes through the valley sufficient to furnish mill seats of any description. The place is indeed delightful; I have seen none at the Windward Isles that looked so rich and promising.

May 8. I spent the former part of this day in walking about 6 miles into the country—visited many families which are indeed the abodes of ignorance, superstition and wretchedness. The inhabitants treated me with all the attention and hospitality which their limited circumstances would afford; and even carried their generosity to excess; but O the darkness and ignorance in which they are shrouded. It is enough to draw tears from the eyes of any friend of humanity, to enter one of their dwellings and witness the vices to which they are abandoned. No sooner is the stranger seated upon the mat, than the husband as a token of respect and kindness offers him his wife, and the father his daughter. I have frequently told them that such conduct was not good, and that there was a great God who saw all their actions and was displeased with such things; but they will say, all white men before say it is good, but you are not like other white

men. What would the Missionary of the cross do if it were not for the consolations contained in the promises of God; these to him are sweet and refreshing. Without *them* before him he would soon faint and die; but with them he may go to his work and cheerfully labour and toil through life, amidst all the depravity and degradation of heathens and savages, remembering, that God has pledged his word, that the heathen shall be given to CHRIST and become lovers of righteousness.

10th. This morning Tamoree sent for me—said his interpreter was going away to be gone several days, and he wished to say a few things to me before he went. I want to know, says he, if you love Hoomehooome, if you love me, if you like to stay here and learn my people. I assured him that I loved his son and him and I wished to spend my life in doing them good, and not only I but Mr. Whitney, and all who came with us wished the same. Hoomehooome tell me so, says he; he then shed tears freely and said, I love Hoomehooome; I love him very much more than my other children.* I thought he was dead; I cry many times because I think he was dead. Some Captains tell me he live in America, but I not believe; I say no, he dead, he no come back. But he live, he come again; my heart very glad. I want my son to help me; he speaks English, and can do my business.—But he is young; young men are sometimes wild they want advice. I want you stay here and help Hoomehooome, and when vessels come, you and Hoomehooome go on board and trade, so I make you chief. I told him I wished not to be a chief, neither could I do any of his public business, but was willing to advise his son and assist him in every thing consistent with the object for which we came to his Island. He expressed some surprise when I told him I wished not to be a chief, but when I explained to him what we wished to do; he appeared satisfied and pleased.

This afternoon the king sent to me and

* Tamoree has two other children besides George, a daughter and a son younger.

requested that I would come and read to him in his bible. I read the first chapter of Genesis and explained to him what I read as well as I could. He listened with strict attention, frequently asking pertinent questions, and said I can't understand it all; I want to know it; you must learn my language fast, and then tell me all. No white man before, ever read to me and talk like you.

May 14. It is extremely warm to-day, and I feel languid and unfit for any thing. We are greatly annoyed by fleas—some nights we can sleep none, they are so numerous and troublesome. They are the most disagreeable insect found in the Islands, but the natives are very fond of them; both chiefs and people will spend hours in picking them off the dogs and eating them. They also eat lice when they can find them, and there is generally a good supply.

May 16. Visited the king and read to him in his Bible. He expresses an earnest desire to know all that is contained in the Bible, saying frequently, I want to understand it; and when you learn my language I shall know it. He often says he wants Atooi to be like America. To-day he told me he would support all the mission family if they would come to Atooi—that he would build as many school-houses as we wished, and a large meeting-house, and have a sabbath day and have prayers and singing. It is reviving to my heart, to go and converse with the old gentleman and see his thirst for knowledge, and desire that his people should be informed.

May 26. Last night I returned from a visit to Poorah, a village about 25 or 30 miles to the east of Wimai. I set out on Monday and walked; brother W. came on Tuesday and rode on horseback. Our principal object was to explore the country, but we also intended to shoot a wild bullock if any should come in our way. I was attended by six of the king's men to carry my baggage and prepare my food and lodgings, and fifteen to carry salt for the beef. On my way, I passed through the following vallies, most of which are pleasant and capable of high cultivation; Hannabpapa, Wiahwah, Tellahao, Lahi-

vi, Tata, Tooloo-oolah, Toahlo, Toloah, Toloah, Walawala, Pahah, Pahah, Tepoo, Tepoo, Hictoo, Neomalloo, Nah-willewille, Hannahmahoolo, Telooahnah, Wieroah.

In each of these vallies is a considerable stream of fresh water; and in most grows great quantities of sugar cane, bananas, tarro, &c. &c. On Wednesday we succeeded to kill a large cow, out of a herd of about twenty, which we judged had upwards of 100 weight of tallow in her.

May 29. Last night we were kept awake by the cries of some women who by their excessive groans we supposed had lost a relative. In the morning brother W. and myself determined to visit the place from whence the noise proceeded, and on entering the house, such a spectacle presented itself as I never before witnessed and as I cannot describe. A man, one of the Queen's trusty favourites, had just expired. Several females were seated around the dead body which lay naked on a mat, rubbing and turning it about with their hands, and uttering forth such horrid shrieks and groans as must have shocked the most hardened hearts; and as another expression of their grief and humility, covering their heads with old filthy mats and tappers. The king was not present, but the Queen was inconsolable, stamping with her feet, and crying with all the vehemence in her power. We tried to tell them that it was not good to behave thus, but they paid no attention to what we said. We then visited the king, who appeared rational and composed; said he loved that man very much. He asked me where the breath went to when he died. I told him that God gave him breath, and took it away when he pleased. I then endeavoured to explain to him something about God, the soul, heaven and hell; to which he listened attentively, and said what I had told him was all new to him.

June 2. For several days since, the King and Queen have manifested a great desire to learn to read, and sent for us frequently to instruct them; they say they will spend ten years if they can learn to read well in that time. Where-

ever they go they carry their books with them. I have seen them while bathing in the water, stand with their books in their hands, repeating their lessons. They have expressed fears that we shall not return from Woahoo. I went into the king's house this morning and found the Queen bathed in tears; on inquiring the

cause, the interpreter said that Mr. W— had told her yesterday that we could not return, and neither she nor the king had rested any all night. I told them they had misunderstood Mr. W. and that we did intend to come back as soon as possible. So earnest are they for us to settle with them and instruct them.

Miscellanies:

AMONG a package of Pamphlets, lately received from the Rev. Dr. Burder of London, we find the following, which we earnestly recommend to the serious and attentive perusal of our readers.

HINTS

For a General Union of Christians for Prayer, for the out-pouring of the Holy Spirit.

In the present day; a day which, for obvious reasons, may be called a day of trouble, of rebuke, and of blasphemy; and yet a day which, from the advance of true religion, shines with many a ray of bright hope and earnest expectation;—in such a day, in which hope and fear thus alternately prevail, one great question ought to occupy the mind—How to overcome the evil, and to extend the good; how to confound the works of Satan, and to enlarge and establish the kingdom of our Lord Jesus Christ.

Many are the attempts now making for this purpose. Societies are in active operation to suppress vice, to reform our prisons, to afford a refuge for the destitute—to provide an asylum for the penitent—to educate the young—to circulate the Holy Scriptures—to evangelize the heathen—and to promote Christianity among the Jews. Each of these institutions has its peculiar excellence, but they are all limited in their object and in their effort. No one great and extensive plan has yet been adopted, which may, at the same time, effectually benefit ourselves, our families, our country, and the world at large.

The aim of this paper is humbly to suggest such a plan, not to disparage other benevolent attempts, but to give

life, and vigour, and energy to them all.—The plan is this: TO UNITE ALL SINCERE CHRISTIANS IN EARNEST PRAYER FOR THE GENERAL OUT-POURING OF THE HOLY SPIRIT. This will meet the full extent both of our wants and of our desires.

The limits of this paper require brevity; but if the Scriptures are examined, the following truths will be clearly seen; viz. That no human effort is of itself sufficient to change the heart of man, or to build the spiritual temple of the Lord. God employs men as instruments, but He is himself the great agent. Paul may plant and Apollos water, but God only giveth the increase. Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.

That the Holy Spirit, as the Spirit Jehovah, the third Person of the ever-blessed Trinity, is infinite in power; that with Him nothing is impossible; that all hearts are open to Him, and all creatures subject to His will. That, exclusively of His almighty power as God, in the economy of our salvation, he has undertaken offices which are fully sufficient to secure the most extensive blessings. He convinces the world of sin, of righteousness, and of judgment—He takes away the stony heart, and gives an heart of flesh.—He assists in prayer, and acts as a teacher and remembrancer.—He guides into all truth.—He glorifies the Lord Jesus, and sheds abroad the love of

God in the heart.—He also has a boundless treasury of every requisite to accomplish his purposes: for he receives of the things that are Christ's, and shows them to his people; and in the Lord Jesus we know are hidden all the treasures of wisdom and knowledge. "In him dwelleth all the fulness of the Godhead bodily." The Holy Spirit, therefore, has only to exercise his office, to pour out gifts and graces from the inexhaustible fulness of Christ, and what man by all his efforts can never attain, the Eternal Spirit can immediately accomplish. The same power which, on the day of Pentecost, effected the conversion of three thousand unbelieving Jews under one discourse, can convince the most prejudiced, and change the hearts of the most obdurate of the present day. When he makes bare his arm, the mountains will flow down at his presence, nations will be born at once, and the kingdoms of this world become the kingdoms of God and of his Christ.

Whilst the sacred Scriptures thus acquaint us with the power of the Holy Spirit to effect these great objects, they afford us every reason to expect this aid whenever general prayer is made for its exercise.—The prophecies clearly show that days of great blessedness are before us, and that these days will be preceded or accompanied by a very large effusion of the Holy Spirit. The Prophets Isaiah, Jeremiah, and Joel, plainly predict this effusion, whilst Ezekiel confirms these predictions by the most striking emblems. Who can read the remarkable vision of the valley full of dry bones, and the interpretation given of that vision, without being convinced that the Holy Spirit will yet exercise his office in a very remarkable manner? So powerfully, that those who are now as a multitude of dry bones, shall stand up as a great army of true believers. The divine oracles at the same time assure us that it is in answer to prayer that this blessing will be bestowed. It was not till the Prophet had said, "Come from the four winds, O breath, and breathe upon these slain that they may live," that the life-giving Spirit came. In another prophecy, also, after promises of great mercies, it is added, "I

will yet for this be inquired of by the house of Israel to do it for them. Such is the connexion between the gift and prayer for its bestowment.—So much is this the order in which the Lord grants his mercies, that he has promised not only to pour out a spirit of prayer and supplication upon his people, but to lead them to excite one another to this exercise; for thus it is written, "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also." And when prayer is offered, God declares, "Before they call I will answer, and whiles they are yet speaking I will hear."

Without, therefore, entering into the question as to the exact period of these glorious times, we have every reason to believe, that whenever prayer is generally made for the out-pouring of the Holy Spirit, this unspeakable blessing will be afforded.

Could we find any instance in which the Lord has refused to hear the prayers of his people, even when praying solely for their own deliverance, we might be discouraged; but when He has from the beginning heard their cry and saved them, we may rest assured he will answer our petitions. That which is now desired is for His own glory, for the attainment of that object for which the Lord Jesus shed his precious blood! For, at what time will He see the travail of his soul and be satisfied? Is it not when the Holy Spirit, taking his great power and exercising his mighty energy, shall so bless the earth, that multitudes of every nation, tribe, and tongue, shall bow to the name of Jesus, and confess that he is Lord to the glory of God the Father?

The earnest supplications, therefore, of every sincere Christian for the out-pouring of the Holy Spirit; and his unwearied efforts, by the Divine blessing, to excite a similar earnestness in others, are particularly desired. For the readier attainment of this object, the following Hints are respectfully offered.

I. That all Ministers should seek a deeper and more abiding conviction of their own personal need of the divine

influences of the Holy Spirit, both for their own growth in grace, and for success in all parts of their ministerial labours; that, under this conviction, they may be led to more earnest secret prayer for this blessing.

II. That they should, like Daniel and his companions, unite with their brethren as opportunities offer, in private social prayer for the general out-pouring of the Holy Spirit.

III. That they should preach upon the various offices of the Holy Spirit, that their congregations may be more practically acquainted with His important work in our salvation.

IV. That, in their general discourses, they should more habitually honour the Holy Spirit, by entreating his divine aid, and ascribing their success to Him.

V. That in large towns a weekly lecture should be set apart for the above purposes.

VI. That in the prayer-meetings which are now held by different denominations of Christians, special prayer should be made for the out-pouring of the Holy Spirit.

VII. That all Christians should be invited to set apart individually *an hour from seven till eight o'clock on the Sabbath morning* for private prayer and meditation on this subject; their prayer may include the out-pouring of the Holy Spirit upon themselves, their family, their ministers, their congregations, their country—all ministers of true religion, all societies formed for doing good, the heathen, and the Jews.

VIII. That all heads of families on *Monday evening* should entreat the same blessing in their family devotions.

IX. That all Christians should read the Scriptures with a view to a more intimate acquaintance with this subject.

X. That they should mention it to their religious correspondents at home and abroad; each Christian using his utmost ability to make this union for prayer as extensive as possible.

XI. That religious periodical publications should be requested to aid the de-

sign; and that this paper, if approved, should be reprinted, and other tracts written and published.

XII. That whilst Christians offer their prayers in simple reliance on the merits of our Lord Jesus Christ, they should accompany them with deep humiliation for their own sins, for the sins of their country, and for the sins of the whole church;—and aim, in their conduct, to walk in love with all Christians, to be watchful against grieving the Holy Spirit, and in all things to adorn the doctrine of God our Saviour: Remembering that it is written, “The Holy Ghost was not yet given because that JESUS WAS NOT YET GLORIFIED.”

Several Ministers, and many private Christians, have already begun to act conformably to these Hints; and it is hoped, as means are now using for drawing the attention of Christians in all parts of the world to this subject, that, by the Divine blessing, this union for prayer will ere long, become general.

Such an union cannot be contemplated without feelings of the most exalted pleasure and bright expectation—It is an union in which no party spirit is raised, no principles sacrificed, no private feeling hurt, no doubtful question agitated, no funds required. It is an union of piety and love! Each Christian may associate in prayer with those of his own more immediate communion, at the same time he may unite in heart with all who are seeking the same object. The poor may assist as well as the rich; the invalid, unfitted for active exertion, may, in this way, aid in building the spiritual temple; whilst those who are at the most remote distance may meet together at the hour of prayer.

It was among the last petitions of our blessed Lord, that all who believe in him MIGHT BE ONE.

Christian Reader, let it be your desire to be thus united! Trust simply. Pray fervently. Expect largely. Watch soberly. Wait patiently.

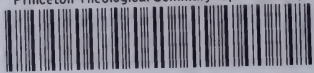
“SURELY I COME QUICKLY: EVEN SO, COME, LORD JESUS.—AMEN.”



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